

THE PRINCE OF WALES. By W. T. STEAD.

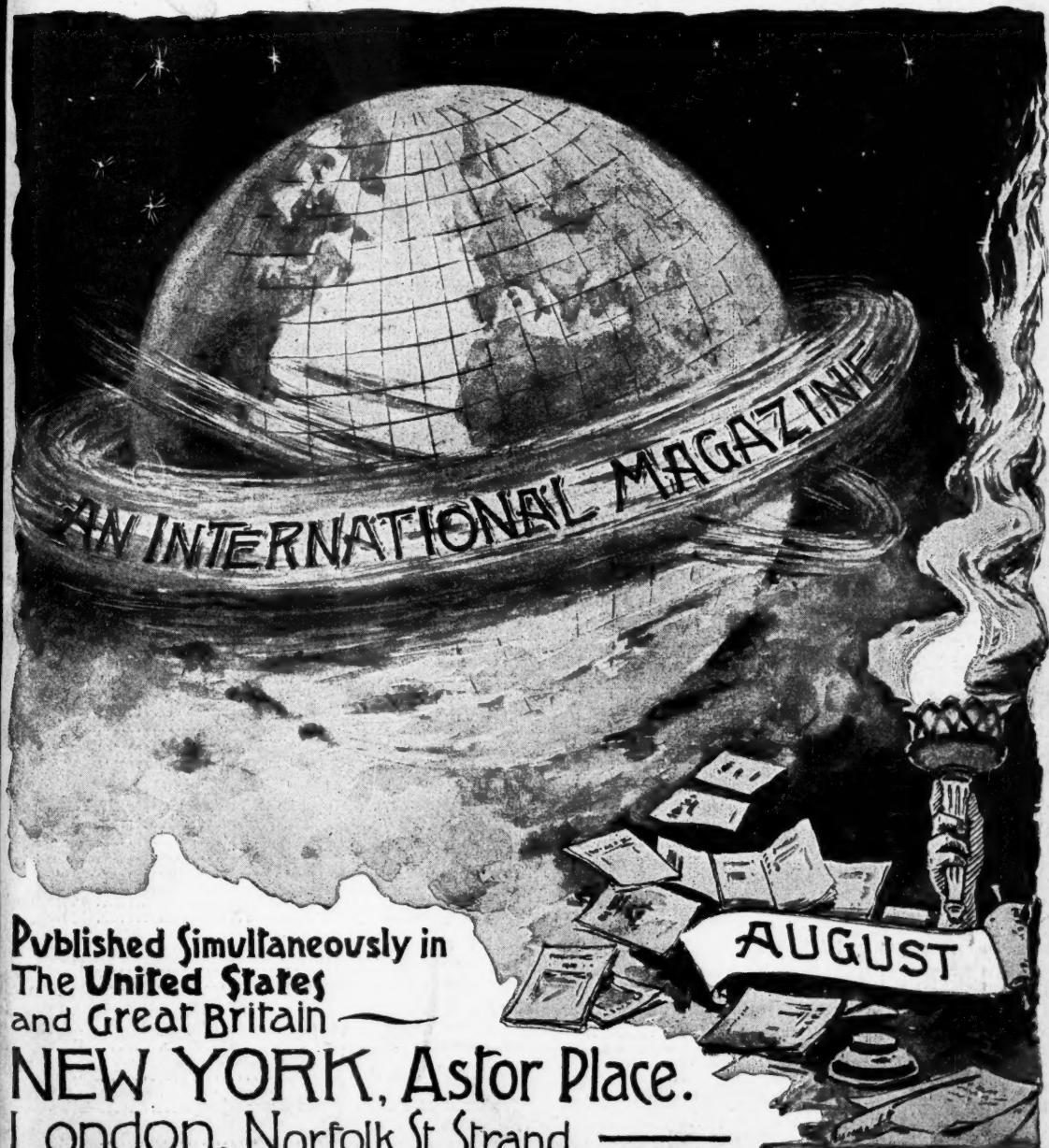
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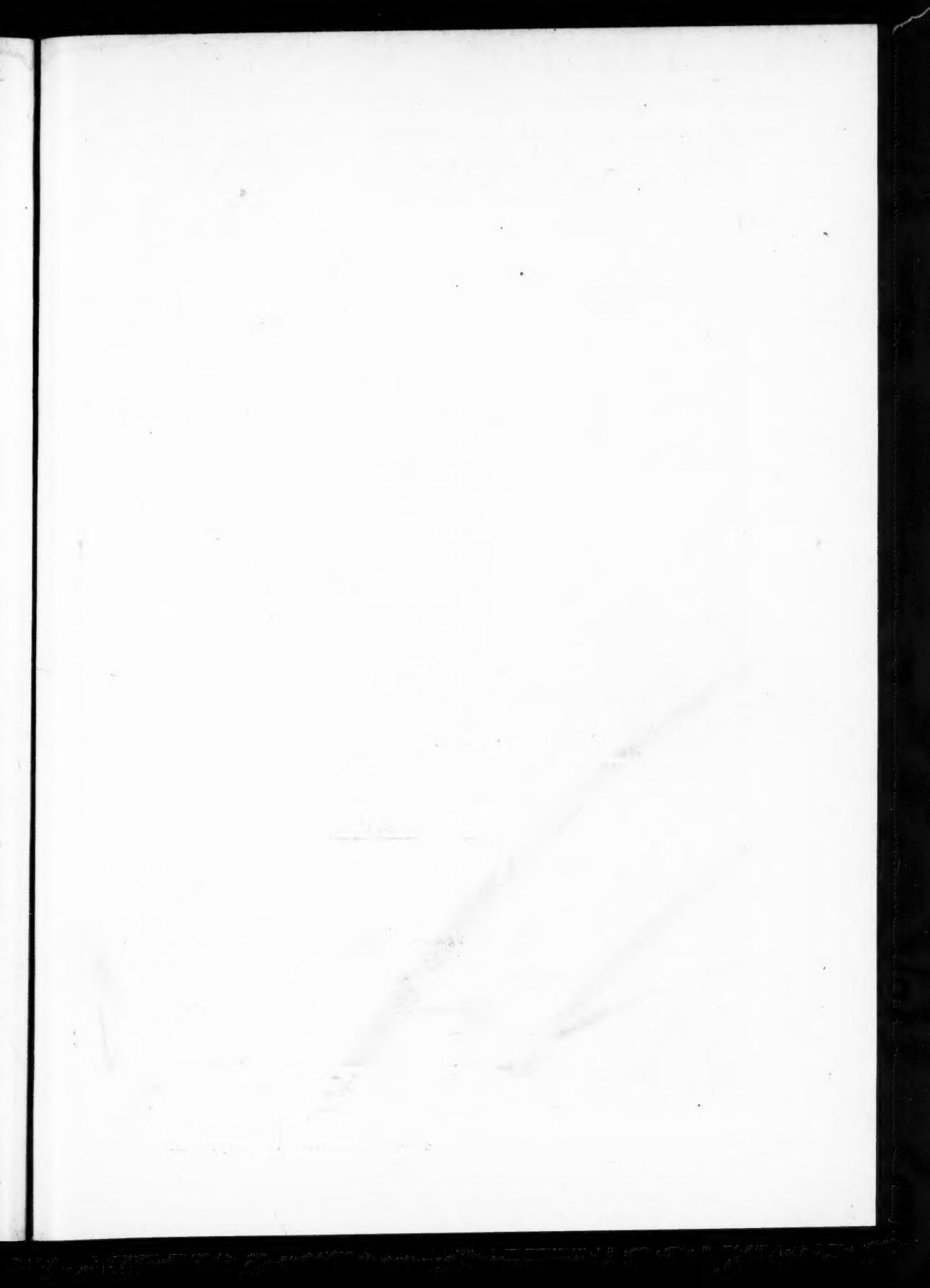
THE REVIEW OF REVIEWS.

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Albert Edward

THE REVIEW OF REVIEWS.

VOL. IV.

NEW YORK, AUGUST, 1891.

No. 19.

THE PROGRESS OF THE WORLD.

Chicago and the World's Fair. In a year of comparative dulness and inactivity for the United States as a whole and for the world at large, the city of Chicago—always and proverbially expansive and energetic—is now pre-eminently the busiest and most buoyant place on the face of the earth. If, as has been well said, the greatest exhibit at the Columbian Exposition will be Chicago itself, it is also true that by far the most notable and appreciable result of the Exposition will be found in its reaction upon the city where it is to be held. Chicago would hardly seem to have needed an additional stimulus to progress; yet its success in securing from Congress the location of the World's Fair has proved to be a crowning incentive under which the magical city is achieving all kinds of new magical things that would be dazzling beyond any precedent, but for the sole, incomparable achievement of the rebuilding of the city after its annihilation by fire twenty years ago. The hard struggle at Washington that was necessary before Chicago succeeded in securing the Exposition, and the harsh taunts and criticisms that were directed against the ambitious "upstart" while the contest was pending and afterwards, are already seen to have been exceedingly fortunate. They aroused local pride to the point of working miracles, while they served also to discover particular defects and lacks upon which Chicago's energy could proceed to apply itself.

Thus, in anticipation of the world's critical presence in 1893, a great variety of public and private improvements will have been actually accomplished which, but for this definite stimulus, might have been delayed for decades. If Chicago were much smaller and less rich in resources, the Exposition excitement might lead to an unhealthy and finally disastrous sort of inflation. But the Western metropolis is quite beyond all such dangers. It can permanently sustain any increase of values or excess of business and prosperity that the Fair may occasion. The new manufac-

ing developments of the city and its suburbs are nothing short of amazing. The construction of new business buildings of all kinds is proceeding upon a scale that nothing in any other city in the



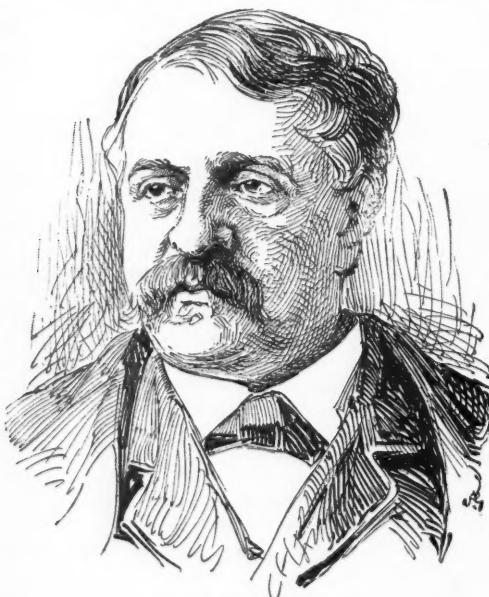
COL. GEORGE R. DAVIS.
Director-General of the Columbian Exposition.

world would even suggest as comparable. Great steel framed structures of from fourteen to twenty stories in height in the very heart of the city are among the novelties that are already becoming matters of course to Chicago people. The famous cable system of street railways is already inadequate and elevated roads are building. Two years will revolutionize the transit system. Chicago has never been a very badly governed municipality, if com-

pared with our Eastern cities, from the point of view of a fairly honest and effective outlay of the revenues provided by the tax-payers. Its parks and boulevards are a monument of wise and liberal policy. Its school system is highly creditable. Its streets, pavements, and ordinary public appointments are at least much better than is the average in American cities. It has always dealt with the water question in an enlightened way. It has entered upon a vast drainage project, that is to be the largest undertaking ever assumed by an American city. It is trying the experiment upon a large scale of direct municipal electric lighting. Taking it as a whole, Chicago is the stateliest and most beautiful of the world's chief population-centres, with the single exception of Paris. And even in the French capital there is nothing of similar kind and extent that can approach in magnificence and beauty Chicago's grand boulevard system. A new city on the Western prairies of a million and a quarter inhabitants, that may be said, practically, to have been created since the fire of 1870, cannot be expected to contain everything that is desirable. But it would be a sad error to overlook the fact that most of the best fruits of the modern civilization are as easily mobilized and transferred as are the modern men themselves; and the people who now inhabit Chicago are, exactly like other people, the heirs of all the ages. An energy localized at



HON. THOMAS B. BRYAN,
First Vice-President Exposition Directors.



HON. THOMAS W. PALMER,
President of the World's Columbian Commission.

Chicago that has effected such stupendous material transformations, has not created a community of a low order of intelligence. It is not a little interesting and gratifying to note the social, aesthetic and

educational progress that America's second city is making. Young as the city is, it is building up three great libraries that supplement one another in such fashion as to promise that within a few years Chicago may even outrank Boston-Cambridge in this regard. It is, moreover, preparing for college and university facilities that will at no remote date give it rank as one of the world's educational centres. Considered as soil in which to plant seeds of the highest forms of civilization and progress, Chicago is, perhaps, more promising than any other large American city. When one has duly considered the development Chicago will have made in anticipation of the World's Fair, there remains a large field for wonder and speculation in considering the subsequent effects upon the city's development and character of so potent a preceptor as the Fair will be, with its thousands of brilliant and impressive object lessons.

*Will the Fair
Be a
Success?* There should, ere this, have been a total abandonment, in every quarter, of the mistaken idea that Chicago will be an unfortunate place for the Columbian Exposition to be held. Events will justify the designation of Chicago. The development of the new world that Columbus discovered four hundred years ago is what must, in the nature of things, be mainly illustrated by the Fair. The progress of the western hemisphere in all that is most characteristic can be set forth at Chicago as well as anywhere else, and probably better. Ideal considerations could, of

course, be produced in favor of almost any locality. But the main point now is the more practical one that the business of the Fair is sufficiently advanced to warrant the unqualified statement that there will be brilliant success in every respect. Alleged dissensions, delays, and financial difficulties at Chicago were grossly exaggerated by many newspapers. There is organization of great strength, coherency and intelligence, actively promoting every department of the work. Not less important, the financial resources of the Fair are to be unprecedented. From \$20,000,000 to \$25,000,000 will be invested by the Exposition Directory and the Federal and State governments, and many millions more will be provided by foreign governments and by private persons, firms and companies, and by the holders of various concessions. The individual States will have appropriated in the aggregate four or five times as much as they appropriated for the "Centennial" at Philadelphia; and the preparations in general are upon some such superior scale of magnitude. The group of buildings for Exposition purposes have been, in the main, designed and accepted; and work has begun upon them. They will far surpass those of any previous international exhibition. The site,—Jackson Park, including about a thousand acres, and lying upon the shore of Lake Michigan, on the south side of the city,—will prove an advantageous selection. It is certain that Mexico, Central America and South America will make extraordinary efforts to be conspicuously represented at the Fair. China and Japan, whose recent activities

have been so obviously a result of the advancement and influence of the United States, will quite outdo themselves. The governments of Europe will be officially represented, and the assurance of a vast array of private exhibits from Europe for all de-



HON. BENJAMIN BUTTERWORTH,
Solicitor-General.

partments, is very gratifying. The Fair, it should be remembered, is to be far more than an exposition of the world's material progress. Besides illustrating in every visible and tangible way the advances of modern education, it will convene an international educational congress. In like manner there will be a series of congresses, for the promotion of science, social well-being, and international unity in various special directions. The Fair will, of course, have its full share of audacious novelties to eclipse the Eiffel towers and other striking features of recent European expositions. Chicago will not fail to profit by the experience of world's fairs up to date, and may be relied upon to surpass, by far, all previous efforts. But it has also a right to claim the enthusiastic co-operation of the whole country. The dedicatory exercises, for the sake of the observance of the Columbian quadricentennial anniversary, will occur on October 12, 1892. The exposition will not open until May 1, 1893.

Can Chicago be ready at the appointed time? is a question frequently asked in a tone of doubt. Unquestionably the date can be successfully met. Two years in Chicago is as a decade almost anywhere else. Will Europe really show a keen interest in the enterprise? is another question that is propounded with a manifest air of skepticism. There



MAJOR MOSES P. HANDY.
Chief of the Department of Publicity and Promotion.



MRS. POTTER PALMER,
President of the Board of Lady Managers.

is sufficient reason already for a reply in the affirmative. The exhibits and the travel from European countries in 1893 will far surpass the record of 1876. As marking the actual progress of modern civilization, the World's Fair at Chicago will be the most completely representative event of the Nineteenth Century. It should have not only the ardent well-wishes of every American, but also the support of localities and individuals in order that it may depict with faithfulness and with due historical perspective the development of every portion of the United States.

A New Babel Threatened. An analysis of the immigration statistics for the year from July 1, 1890, to July 1, 1891, shows how much of serious import there is in the efforts of Herr Cahensly and his friends to secure the Papal see's co-operation in their scheme for the perpetuation of European tongues and national sentiments among the immigrants to the United States. At the port of New York alone there arrived in the fiscal year just ended 405,604 new-comers. Of this total, 74,382 came from Germany, 70,776 from Italy, 35,424 from Ireland, 33,504 (chiefly Hebrews) from Russia, 24,229 from England, 4908 from Scotland, 252 from Wales, 29,415 from Sweden, 10,932 from Norway, 9043 from Denmark (making a total of 49,390 from the Scandinavian countries), 26,433 from Hungary, 26,539 from Austria, 24,256 from Poland and 8498 from Bohemia. This is an English-speaking country; yet in the past year less than 16 per cent. of our im-

migrant recruits have come from English-speaking lands. For it is fair to assume that if the few arrivals at other ports were included, the percentage would not be materially affected. About half of the aggregate number have come from Italy, Russia, Hungary, Austria, Poland and Bohemia,—i.e., from the South and East of Europe,—and the great majority of these are unskilled laborers of low intelligence. Fully 80 per cent. of the immigrants of this past year are wholly ignorant of the English language, and a much larger percentage are ignorant of our institutions. Yet a considerable number of these people will actually be permitted to participate in the elections three months hence in Western States, and practically all who go into the interior and West will, under existing State laws, be duly qualified to vote in the presidential and congressional contests next year. It is high time to insist that the English language is so essential a part of our social and public life that no foreigner seeking admission to our political privileges shall be accepted until he is able to read, write and speak the language of our laws and courts of justice,—the language of the Constitution and of the Declaration of Independence. It is the rapid change in the character of immigration that makes the Lucerne Congress of last December, and the subsequent proceedings of its leaders, so worthy of attention in this country. The Lucerne Congress of "Archangel Raphael societies" had for its avowed object the consideration of the best means of procuring the spiritual and temporal welfare of their Catholic fellow-countrymen who were emigrating to America. They deplored the loss to the Catholic Church that came, as they lamented, through the lack of organized methods for maintaining nationality distinctions in the United States. They favored the formation of different parishes and congregations from the different groups of immigrants, with priests according to nationality, with parochial schools preserving the languages of the various races,—priests and bishops to be sent out from Europe with the special duty of maintaining race distinctions and preventing the Americanization of immigrants. Herr Cahensly, a German, has been most prominent in the effort to secure the Pope's adoption of this Lucerne programme. But there are various prominent prelates and laymen of Italy, Austria-Hungary, Poland, Bohemia, Prussia and Belgium that have been using their influence with the Vatican in support of the plan. It is, then, refreshing to observe the vigorous manner in which American prelates are protesting. Archbishop Ireland of St. Paul, who is both a leader in good works and an American patriot, denounces Herr Cahensly's plan of campaign as "insolent foreign meddling." Such men as Ireland are aware that the Catholic Church must be American in spirit and in speech if it would succeed on this continent. Cardinal Gibbons is not less outspoken than the Northwestern archbishop in his disapproval of the schemes of these officious zealots in

Europe, and declares that his indignation and astonishment are aroused. The Vatican is doubtless fully informed of the attitude of the true leaders of Catholicism in America; yet the influx of Southern European laborers and peasants is so enormous that it will be no easy task to withstand the pressure of



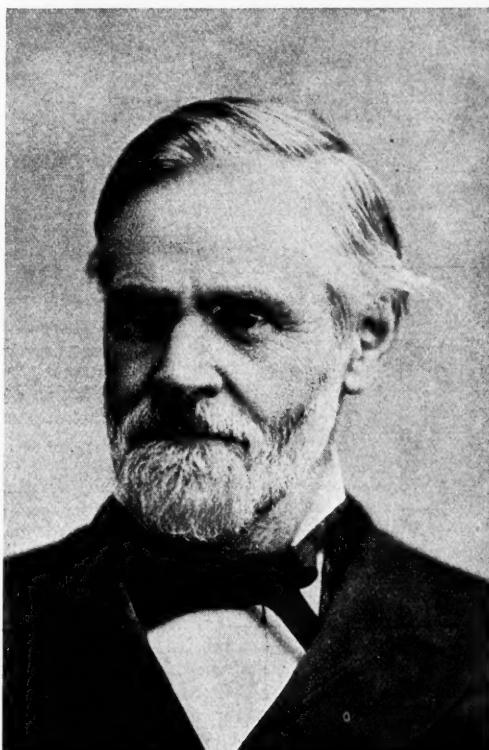
ARCHBISHOP IRELAND.

the European movement to reproduce and perpetuate in America the Babel of tongues that has been so detrimental to the best progress of Southern and Eastern Europe. The American people should exercise vigilance, and patriotic Catholic citizens should hold up the hands of courageous leaders like Archbishop Ireland and Cardinal Gibbons.

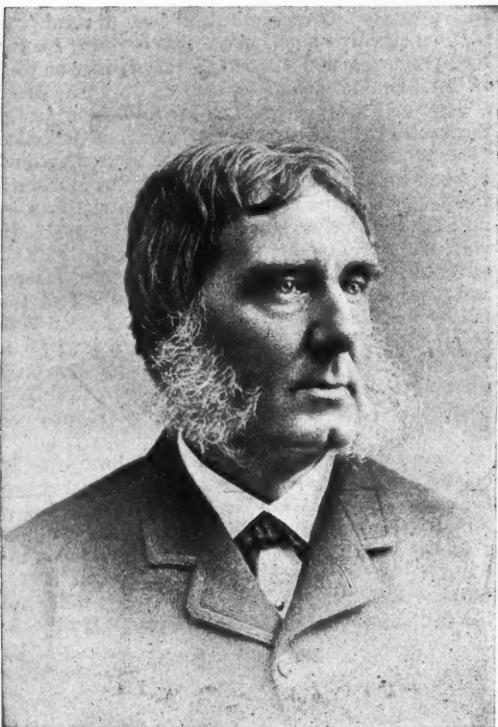
Politics and the Crops. With all the growth of our cities, so strikingly shown in the census bulletins, it remains true as yet that the American people are predominantly agricultural; and the mid-summer lull in public affairs of all kinds is much less due to the smaller fact that city folks are taking vacations and trying to escape the heat, than to the greater fact that country folks are wholly absorbed in their care for the maturing crops. Reports from all sections indicate a crop year in the United States of almost unexampled bountifulness. Anticipated export requirements also seem to justify the opinion that prices will hold good, and that the farmers will have a very prosperous year. It will be highly interesting to note the effect that comparatively good times for the farmers will have upon the "Farmers' Alliance," the "People's Party," and the monetary heretics of the West and South. Mr. Erastus Wiman, noting the far more rapid growth, here as well as

in Europe, of city and industrial than of rural populations, predicts a golden era just dawning for the food-producers, and announces "the farmer on top" at last. Senator John Sherman, on July 7th, wrote a letter on the silver question in which he urgently deprecated the free coinage movement and declared: "Our productions of every kind are increasing, and it seems to me almost a wild lunacy for us to disturb this happy condition by changing the standard of all contracts, including special contracts payable in gold, and again paying gold to the capitalists, and silver at the exaggerated price to the farmer, laborer and pensioner." It seems now inevitable that the money question more than the tariff question is to be prominent in the electoral campaigns next year. Meanwhile, the country is for the moment too busy securing the crop to give its full attention to Mr. Sherman on the one hand or the "silver men" on the other.

The fact is, that fairly good times have already come for farmers who are not deeply in debt; and the cardinal need of American agriculture to-day is a more scientific and intelligent kind of husbandry than has heretofore prevailed. The remarkable interest that the West is showing in Farmers' Institute and agricultural education, promises well for a better utilization of the natural resources of the soil.



SENATOR JOHN SHERMAN.



CHANCELLOR GEORGE WILLIAM CURTIS.

The readers of the REVIEW OF REVIEWS ("Hamilton's University," will undoubtedly be gratified to know that the thorough exposition of the uppermost educational topic of the day, "University Extension," which was prepared for the REVIEW by Professor H. B. Adams of the Johns Hopkins University and which was published in last month's number has since been made the basis for the unanimous award of a prize to its author by the Regents of the University of New York. This "University," which was founded in 1784 upon a plan drawn up by Alexander Hamilton, has always had a board of regents and a chancellor, and has had a certain authority over academic education in the State of New York as regards examinations and the granting of degrees. But it has been essentially an organization of the universities, colleges and academies of the State,—all of which are entitled to be represented in its annual convocation,—rather than a distinct establishment. Recently it has been given new duties and a new life, and its work begins to attract national attention. It has been given the control of the State library at Albany; and its secretary and general executive officer is the distinguished librarian and indefatigable organizer, Mr. Melvil Dewey. Its accomplished chancellor is Mr. George William Curtis. The library at Albany is rich in works upon American history, legislation and the

like. Mr. Dewey has organized a school of library experts, is co-ordinating the library interests of the whole State, and stimulating the growth of neighborhood libraries everywhere. The library issued, a few months ago, a complete catalogue of all the laws enacted by all the American legislatures that were in session in 1890,—the task being performed for the benefit and guidance of the New York legislature in its recent session. This remarkable bit of prompt library news-gathering and compilation is an illustration of the new practical uses to which the old "paper university" is being adapted. The legislature showed its appreciation by making a grant of \$10,000 to be used by the regents in promoting the higher education of the people by means of University Extension lecture courses supervised from the Albany headquarters. The convocation of the university for 1891 has been held, in pursuance of the rule that requires it to meet on the Wednesday following the Fourth of July. It was attended by a large number of the representative educational leaders and workers of New York and of other States, and its discussions of such themes as physical education, college athletics, scientific and technical schools, co-education, the higher education of women, the practical co-ordination of our



DR. G. N. DAWSON.

universities, colleges and academies into a harmonious system, and the best means for making University Extension work successful, were stimulating and timely, and were especially significant as showing the rapid advancement American educational methods are making in the direction of actual American needs. The University of New York is entering upon a career of brilliant usefulness with new and unique methods which have the merit of peculiar adaptation to existing conditions. Several other States might with advantage create a similar institution.

Preparing for Arbitration The British and American governments have taken steps to secure the expert evidence that will be needed in preparing their respective arguments on the Bering Sea sealing question for the court of arbitration. Sir George Baden-Powell of England and Dr. G. N. Dawson of Canada are the commissioners whom the British government has appointed to make, in its behalf, a thorough inquiry into all that concerns seal fishing in the North Pacific. They had reached the coast by the middle of July, and on the 17th they took evidence at Victoria. Dr. Dawson is a son of Sir William Dawson, the distinguished president of McGill University, and he is famous as a geologist, naturalist and explorer. A better man could not have been chosen by the British authorities. Professors Mendenhall and Merriam, who represent the United States as Bering Sea commissioners, sailed for Alaska from San Francisco on the United States steamer Albatross, on July 16. In pursuance of orders from Washington, the United States ship Marion sailed from Port Townsend, Washington, on Monday, July 18th, to aid in patrolling the Bering Sea for the maintenance of the close season. All things now point to an early, orderly and reasonable settlement of international differences in that quarter of the globe.

The Warring Chilians President Balmaceda, of Chili, approaches the end of his term of office. He was installed on September 21, 1886, and his five years will end in the coming September. The new elections have occurred under his auspices, and a congress has been chosen that has confirmed to Balmaceda all the arbitrary authority he had previously assumed. He has been formally endowed with autocratic power, and he has unlimited right to arrest and imprison his opponents, to muzzle the press, to raise and expend money, to abolish laws, or to suspend officials. He would seem to be exercising his power as absolute dictator with a bold and unscrupulous hand. Meantime his successor has been chosen, the president-elect being, of course, Balmaceda's tool. The revolutionary party is making strenuous efforts to obtain international recognition, but with scant success. A recent battle in the north seems to have gone against Balmaceda; but there is no evidence of permanent gains on the part of the insurgents. The most im-

portant news concerning the Chilian situation comes from Paris and is to the effect that the new cruisers which were being fitted out for Balmaceda and which had been detained by the French courts, have been released and have sailed for Chili. The new ships which had been ordered in Europe



CLAUDIO VICUNA.
President-elect of Chili.

would, if safely in possession of Balmaceda's government, turn the scale entirely against the insurgents, whose strength has been almost wholly naval. It is idle to predict the outcome of the civil war, with the news reports so shamefully garbled by one side or the other.

The Haytian Tyrant If Balmaceda's absolutism is harsh, with a desperate civil war on his hands, it is at least not so vindictively bloody as that of Hyppolite, the colored tyrant of Hayti, who, with his wild soldiery has been enacting a reign of terror in that wretched island. The condition of Hayti, as well as that of some other West-Indian, Central-American and South-American republics, shows us how little guaranty for individual liberty and for the ordinary rights of citizenship there may be in the mere possession of paper constitutions and nominally democratic institutions. Without some real political capacity and character in the body of the people, free government is a farce, and revolutions and fierce autocracies alternate swiftly.

According to the Haytian constitution, the President must be elected by the people. But as a matter of fact the President in recent years has been chosen in almost every way but the lawful one. He has in several instances been chosen by the two houses of Congress sitting as a National Assembly; he has

been chosen by the troops, he has been selected by the delegates to party conventions and installed without the formality of a popular election. Republican government in Hayti is a curious ad-



HYPPOLITE.

mixture of chaos and formality. The productivity of the island is enormous; but without some guarantee against civil war and social disorder—and none is in prospect—there can be no proper development of latent resources.

The German Emperor on His Travels. On the 20th of June, the Emperor William closed the Prussian Parliament in a speech which, after referring with satisfaction to the re-establishment of peace with the Catholic church, and after alluding with hope to the vital development in communal life expected from the new law for the regulation of the rural communes, concluded by a declaration that he had no reason to fear that the blessings of peace were imperilled. The maintenance of peace, he said, was the constant endeavor of this young father of his country. Having said this, he proceeded to give practical proof of the sincerity of his speech by setting off on one of his foreign tours. This time he visited Holland, where the Socialists lamented the expenditure entailed by the Imperial visit, and declared it foreshadowed the peaceful annexation of Holland by Germany. He went on to England, where unwonted demonstrations of welcome awaited him. Seldom has a monarch so completely reversed public sentiment as the Kaiser. Twelve months ago he was one of the least popular of European sovereigns in the opinion of the British people; to-day no one stands higher in their esteem. No sovereign has done more to rehabilitate monarchy in the opinion of the democracy.

Aspects of the Visit to England. It has been impossible to convince a large portion of the English public, together with the entire outside world, that the Emperor's visit to England has not been a political one. The newspapers of Great Britain, France, Italy, Germany and America have been full of reports and discussions touching the relations between the British government and the Triple Alliance. In all the discussions, it is needless to say, the young Emperor has occupied the central place. He is absorbed early and late, every day, with momentous public questions for the actual treatment of which he holds an appalling responsibility. And this weight of duty and authority seems to be developing the best attributes of his personal character with almost unprecedented rapidity. The contrast between his life and that of the leading masculine member of the royal house of Great Britain has been so emphasized of late that it gives added impressiveness to every part of Mr. Stead's character study of the Prince of Wales, which appears this month in both the English and the American editions of the REVIEW OF REVIEWS. And the personal character and daily occupations of the two men are in themselves highly instructive as illustrating the differences between the constitutional systems of Germany and Great Britain. The most noteworthy event of the Emperor's sojourn in England was his prolonged conference with Lord Salisbury at Hatfield. The presence of William in England has been observed by France with the most acute annoyance, and it would not now be easy to convince Frenchmen or their political friends that Lord Salisbury has not entered into some sort of arrangement with Germany, Italy and Austria that would add England's support, under certain possible contingencies, to the war alliance of those powers. England is supposed to be apprehensive of Russia's intentions on the frontiers of India and in the direction of Constantinople, and persistently averse to French pretensions in Egypt; and these are assigned among other things as motives for England's co-operation with the Triple Alliance to prevent a concerted and aggressive movement by France and Russia against the world's peace. Mr. Henry Labouchere, the conspicuous radical politician, has won the gratitude of France by his repeated attacks upon Lord Salisbury and his persistent but fruitless efforts to draw out, in the House of Commons, a statement from the ministry of its relations with European policies. Thus it happens that in any consideration of the immediate political aspects of the Emperor's visit to England, Mr. Labouchere and Lord Salisbury are the men of the month, affording a very curious contrast to one another, while the Emperor and the Prince of Wales have been, as social personages, the pre-eminently conspicuous figures of the whole world, tempting journalists to numberless articles setting the two in parallel or contrast. It will not be possible much longer to refer to the Emperor's youthful inexperience, for he is gaining wisdom fast.

Imperial Federation. Lord Salisbury was last month waited upon by two deputations, who, in their concern for the future of the British Empire, called upon him to take practical steps to promote the closer union between the mother country and the colonies. To each Lord Salisbury replied by expressing his sympathy with their ultimate objects, but suggesting that it would be well if they made up their minds what they wanted to have done before asking him to do it. His speeches were, however, encouraging in tone. He recognized the fact that federation was emerging out of the region of aspiration into the sphere of practical schemes, and he invited the federationists first to think out their plan, and then to convert the country to its support. A United British Empire means a Zollverein and a Kriegsverein,—a customs union and a union for war. The former is for the present unattainable; but the latter, which is growing more important every year, as the world shrinks under steam, and the colonies lose the protection which distance formerly afforded them, already exists in some fashion, and appears capable of almost indefinite development.



LORD SALISBURY.



HENRY LABOUCHERE.

Centripetal Politics. The centripetal tendency of the age has been asserting itself in Europe, where the Triple Alliance, which has just been renewed for six years, seems to grow more solid the more attempts are made to rend it asunder. There have been stormy scenes in the Italian chamber, but they have only brought into clearer relief the determination of the great majority of the Italian deputies to support the peace league. Attempts are being made to bring Switzerland into a customs union, including Germany, Austria, and Italy—a project which, but for the neutralization of the little republic, would be held to be the precursor of its adherence to the peace league of central Europe. Further east, M. Tricoupi, the greatest statesman of modern Greece, has been making an attempt to establish a confederation of the Balkan States. He met with support at Belgrade, but at Sofia M. Stambouloff told him that Bulgaria would side with Turkey rather than with Greece. If, however, Turkey were to be seriously pressed by the spread of the Arab insurrection which has broken out in Yemen, M. Stambouloff might reconsider his attitude, especially if Greece and Servia attempted to invade Macedonia in alliance. Macedonia, which, according to the Berlin Treaty, ought to be enjoying autonomous institutions under the aegis of Europe, has been left to the Turk, with the result that some day the Macedonians will set the East in a blaze. Probably no living man understands the Eastern question better than Tricoupi, who is far-sighted and sagacious; and his negotiations and plans will deserve Europe's attention.

*England,
France
and Russia.*

On the question of "England and the Peace League," Mr. Stead takes the following ground. "Admiral Hoskins, one of the best of our sea-kings, has been entertaining the Emperor of Austria at Fiume, on board the Mediterranean fleet. This incident coming immediately after the repeated declarations made in Italy that Lord Salisbury had virtually guaranteed the Italian coast against an unprovoked attack by the French fleet, has led to much newspaper writing on the subject of England's relations to the peace league of central Europe. Russia and England might well consent to unite with the central European powers in maintaining the peace of the Continent, which is permanently threatened by France, and France alone. The French make great parade of their devotion to Russia; but the Russian emperor, with whom alone lies the decisive word, abhors war, and has no sympathy with France. The French last month further alienated themselves from the friendly concert of Europe by refusing to ratify the convention drawn up at Brussels for the suppression of the slave trade. The French government supported the convention, which has the support of all the powers, but the chamber rejected it by a decisive majority. The Czar, selected by France to be arbitrator in a dispute between the French and the Dutch as to a frontier question in Guiana, has given his award entirely in favor of the Dutch. But neither that nor the expulsion of the Jews, to whom France has become a second Canaan, can cool the ardor with which the Republicans of the West make court to the Autocrat of the East."

*Irish Land
Purchase
Bill.*

Mr. Balfour got his bill through the House of Commons on June 15th, the third reading being carried by 225 to 96, the Irish members supporting it without distinction of party or class. The debates, although prolonged, were conducted, according to Mr. Balfour himself, in a business-like way with very little surplusage. The bill is complicated, but in brief it may be explained that it provides for the issue of £33,000,000 of 2 3-4 per cent. bonds by the Imperial government for buying out the interests of the Irish landlords who wish to part with their property, and who can persuade their tenants to purchase. The tenants who buy obtain at once, for the first five years, an immediate reduction of 20 per cent. on their rent, and after that, a further reduction, corresponding to the difference between their old rents and 4 per cent. on the purchase-money. For instance, landlord A agrees to sell to tenant B a farm for which the latter is paying £50 per annum, at sixteen years' purchase. The government will give to A government stock bearing 2 3-4 per cent. interest to the amount of £800 and will give to B the ownership of the farm subject to a payment for the first five years of £40 per annum and after that time of £32 per annum for forty-four years. The £8 extra per annum levied for the first five years goes to form an insurance fund. Afterwards, of the £32 paid by

the tenant for forty-four years £22 goes to pay the landlord, £8 to a sinking fund to repay capital, and the remaining £2 is devoted to local purposes, notably to the supply of laborers' dwellings. The advance of £33,000,000 is secured on the Consolidated Fund, which is guaranteed against loss (1) by the Irish probate duty grant of £200,000 per year and the exchequer contribution of £40,000, and (2) by the Irish share of local taxation (customs and excise), duties amounting to £700,000, for the following local grants:—Rates on government property, grants to model schools, national schools and industrial schools, grants to workhouses, dispensaries, and lunatic asylums. The bulk of the money is to be set apart for tenants and farmers whose farms are under £50 rental valuation. Such are the main features of the latest of the long and weary attempts which the Imperial legislature has made to settle the Irish land question. It is practically the execution by a Tory government of the favorite scheme which John Bright set forth in 1870.

*The Liberal
Objections.*

Of course it will not settle the land question. No one who has ever been in Ireland, or who has looked for a moment into the almost impenetrable jungle of interlaced interests, can expect any act of Parliament to settle things. Mr. Balfour, who compares the Irish land system to a series of geological strata, knows well that his bill will leave its main features unaltered. If it succeeds, its success will be gradual. It can only succeed rapidly at the risk of a convulsion which will immediately necessitate fresh legislation. If it were not that nothing ever happens in Ireland according to expectation, it would seem to be a safe prophecy that the immediate reduction of 20 per cent. in the rent of all purchasing tenants would lead all their neighbors to compel their landlords to agree to sell or to reduce their rents, but no one ever knows what to expect except the unexpected. Mr. Morley conveniently summarized as follows the Liberal objections to the bill on the third reading:—

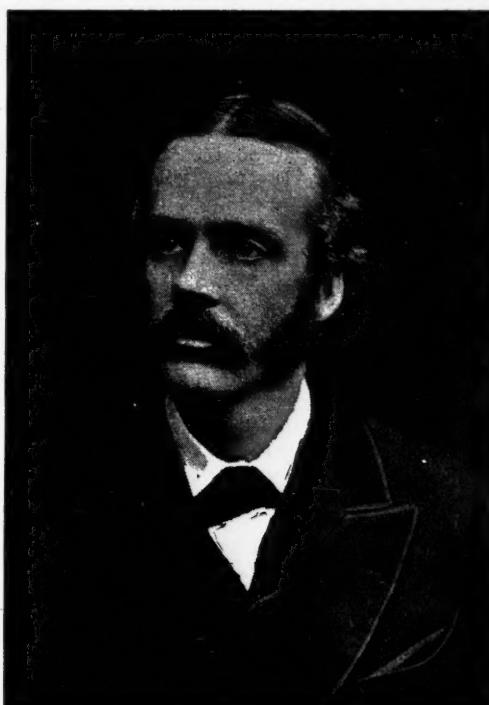
"The first objection is that the probate duty grant was appropriated for a certain purpose without Irish consent. The second is that certain local resources were hypothecated without the consent or sanction or voice, in any shape or form, of any Irish local authority. Thirdly, that the notion of withholding money voted by Parliament for education or other purposes was practically and essentially unjust. Fourthly, that eviction was your only remedy in case of non-payment of these annuities, and that this eviction on a large scale was an intolerable remedy. The fifth objection is that the scheme of the bill offered no safeguard against pressure being put by ill-disposed landlords on their tenants in the shape of arrears. The sixth is that outside of each purchase transaction all sorts of ulterior liabilities were left untouched, which would be disclosed after the purchase transaction was finished, and that all sorts of covenants might have been entered into destructive of the policy of this bill. The seventh objection is inside the purchase transaction, that the security is the entire holding, the tenant's interest *plus* the landlord's interest, and as

the bill stands we are apparently again going to do what was done in the well-meant but disastrous measure of 1848, the Encumbered Estates act, namely, selling the tenants' improvements over and over again. The eighth objection, which is one of the most important of all, springs from the danger we have pointed out of creating by law so great an inequality, so immense a disparity, between two sections of tenants, on the one hand those whose landlords are willing to sell to them, and on the other those whose landlords are not willing to sell; so that you will have two classes of tenants, a privileged class, paying the reduced annuity, and those outside the bill, who are paying a rent appreciably higher. Those are the main objections which we took, and of these not one has been met."

State Socialism and land bill may yet prove to be the most important. It provides that £1,500,000 of the surplus of the Irish Church Fund shall be placed at the disposal of a Congested Districts Board, which shall be instructed to use it so as to bring about the amalgamation of small holdings, to assist migration and emigration, and generally to develop the industries of any district where the proportion between the total population and the total rateable value is less than £1 6s. 8d. per head. Mr. Balfour anticipates from this provision absolutely incalculable advantages. The Board has not only to provide the machinery of production, but at the same time to teach the people how the machinery is to be used. "What the Board has to do is to consider in its whole scope and bearings the question of the great poverty and misery in the West." It is to provide technical education, to provide harbors and boats, and above all to teach the people how to cultivate their lands to the best advantage. Here is the Paternal State reappearing with its pockets filled with the proceeds of the disendowment of a church. The example is not likely to be lost on the English side of St. George's Channel. Mr. Gladstone's remarkable speech on June 19th on the Colonial Bishoptics Fund shows that he is a free churchman at heart, and that he has almost convinced himself that state endowments cripple instead of help religion. The demonstration of the practical uses that can be made of a church surplus by Mr. Balfour's bill will probably tend to quicken the movement in favor of creating a similar surplus, first in Wales, then in Scotland, and ultimately in England, where the Church revenue from endowments left before 1703 is over five millions of pounds per annum.

The Re-peopling of Rural England. In western Ireland the Paternal State, with its Church surplus, is about to deal with the overcrowding of the population on the worst land in the country. In England there seems to be at least equally urgent need for the Paternal State to take in hand an evil that is exactly the antithesis to that of the Irish congested districts. The best land in rural England is being denuded of its population. What is declared desirable is to get the people back to

the land. The population of England and Wales, according to the census returns, is 29,000,000, the rate of increase having fallen from 14.36 per cent. in 1871-81 to 11.64 in 1881-91. The increase is confined to urban districts, chiefly to the suburbs of towns. In the five months ending May 31st, 49,652 English people left their native country, 30,000 coming to the United States, and 20,000 going to British colonies—but this drain is nothing compared to the drain made by the towns upon the country.



THE RIGHT HON. A. J. BALFOUR.

A Depleted District Board in England, with ample funds, is suggested, which shall be authorized to undertake the re-peopling of any district which does not carry a certain minimum proportion of inhabitants to acreage. The experiment which the Salvation Army is conducting in Essex will be watched with intense interest from this point of view. The time is too short to enable them to speak with confidence, but the Army leaders are sanguine that they will be able to pay interest on capital, to feed their laborers, and show a small profit. If they can do this, it is by no means improbable that before long the revenues not devoted to maintain the ecclesiastical hierarchy of the wealthiest of English churches may be transferred to minister to the social necessities of the poorest of the English people. History supplies an abundance of precedents far more radical than the application of accumulated church funds to social amelioration.

Social Legislation in France.—The wave of semi-socialist legislation is submerging all Europe. M. Constan, one pre-eminently strong man whom France has produced since the death of M. Gambetta, has decided that the time has come for responding to the German initiative by introducing an Old Age Insurance bill, which is to secure for French workmen an annual pension of from \$60 to \$120 after they reach the age of sixty-five. There are to be payments made by the workmen, other payments made by the employers, and a grant by the state which will ultimately amount to \$20,000,000 per annum. Whatever may be the immediate fate of this measure, it can hardly fail to stimulate the movement in England towards old-age insurance, which is associated with the name of Canon Blackley and which Mr. Joseph Chamberlain is now working at with a view to practical legislation. The influence of France on England, and England on France, in such matters is very remarkable.

The Hours of Busmen.—Of this, the most remarkable illustration afforded us in recent times was the omnibus strike in London, which followed immediately and quickly as the result of the successful omnibus strike in Paris. M. Constan had no sooner intervened to secure the twelve-hours day for the 'busmen of Paris than an agitation was set

on foot in London for the same limitation of a day's work. Mr. Sutherst, a barrister, organized a strike for the twelve-hours day, and after London had been without 'buses for a week, the men carried their point. It remains to be seen whether, in England as in France, the twelve-hours day will be extended to all railway, tram, omnibus, and steamboat men throughout the country.

Old Age Insurance.—The example of Germany and France in the matter of insurance against old age, will not be followed so rapidly in Great Britain, but Mr. Chamberlain's letter last month shows that he is working away at the elaboration of a practical scheme. He has not as yet advanced so far as to discover that the scheme must be compulsory, but he has arrived at one or two conclusions which are worth noting. First, it will not do to begin the pension before sixty-five. To begin it at sixty would diminish the sum that could be paid by more than one-half. Second, it will not do to forfeit the payment in case of death before sixty-five. It is true that this limitation will reduce the four shillings per week pension to two shillings or less; but notwithstanding this, he thinks "it will be necessary to permit the amount of the subscriptions which may have been paid to be allocated without interest to surviving relatives in the event of death before the age of sixty-five." He has not made up his mind as to the extent to which the state should subsidize the scheme. He has placed himself in communication with the leading of the post-office and with some of the officials representatives of the friendly societies, and with their assistance he hopes to prepare a definite and practical scheme which "will be popular with the working classes generally."

Free Education.—One by one all the schemes of the Radicals of twenty years ago are being carried into effect by the Tory government. Mr. Balfour has no sooner carried the Irish land bill giving effect to Mr. Bright's proposal of 1870, than Sir W. Hart-Dyke comes to the front with his bill for granting a state subsidy of ten shillings per head on all elementary scholars between the ages of five and fourteen. The effect of the measure will be to make education free in two-thirds of the English schools. The Liberals object to this increased endowment of denominational schools without securing at the same time a corresponding increase of popular control. But until the local government system is extended to include village councils, that question may well be left over. When the County Councils have been supplemented by parish and district councils, there will be a representative administrative apparatus ready to hand to undertake the popular control of all schools maintained out of the rates and taxes. In the mean time, after effecting a few amendments in the bill, Liberals should accept it gladly as a great stride in the right direction.



MR. SUTHERST.

Manipur and Tarquinus Superbus. Both Houses of Parliament have debated recent events in Manipur to little purpose. The debate in the Commons was notable, however, for the delivery of a cynical speech by Sir John Gorst, who has this session achieved for himself a unique position in the Ministerial ranks. Speaking in defence of the action taken by the Indian government in deciding upon the suppression of the Senaputty of Manipur, the Under-Secretary for India cynically remarked that such a decision was in accord with precedents, and represented the unbroken practice of British administrators. "That policy," he said, "is as old as the days of Tarquinus Superbus. Whenever a vassal showed too much independence and strength of character, the suzerain power got rid of him. Governments have always hated and discouraged independent talent and promoted mediocrity; in my own time I have known cases of this kind." As he proceeded to illustrate his point by referring, not to the promotion of Lord Cross to the secretaryship while Sir John Gorst was kept as his subordinate, but to the cases of Cetewayo, Arabi, and Zebehr. Naturally there was a hubbub, and Lord Cross was put up to explain that his under-secretary did not mean what he actually said. Sir John Gorst, however, did not resign, and the incident passed. Sir John may have been right in his reference to the suppression of Arabi as an illustration of the adoption of the Tarquinian policy by Mr. Gladstone; but no one can read the admirable interview with Mr. Alfred Milner, published in the *Pall Mall Gazette* of June 15th, without feeling that out of that evil great good has come.

Sir John Gorst. Sir John Gorst, being a man of independent talent, who was not sacrificed, à la Tarquin, survived in order to make his colleagues regret that they made an exception in his case. For a few days later, when the question of raising the age of half-timers in English factories came on for discussion, Sir John, by defending the action which he had taken at the Berlin congress in advocating the raising of the age to twelve, succeeded in inflicting an ugly defeat upon the government, which, in the person of the home secretary, resisted Mr. Buxton's amendment raising the age to eleven, and got badly beaten in consequence by 189 to 164. After this the government had no option but to give way, thus for a second time this session being overruled by a colleague to whom Lord Salisbury has not yet conceded cabinet rank. The labor commission was of Sir John Gorst's appointment, but that was managed behind the scenes without inflicting upon the administration the humiliation of an open defeat. On the factory bill, although he did not vote, he put the government into a minority. Notwithstanding this, Sir John continues to act as Under-Secretary for India, deriving such satisfaction as he can from the fact that he is now recognized as the strongest man, after Mr. Balfour, on the Conservative side of the House.

Women to the Front. Mrs. Grimwood, the widowed heroine of Manipur, has been decorated by Her Majesty with the Order of the Red Cross

—the Victoria Cross as yet being a monopoly of the male. These unjust monopolies are, however, disappearing before the growing sense of justice in the democracy. Lady Macdonald, the widow of "Sir John A.," has addressed a spirited appeal to the Conservatives of Canada to remain true to the cause which her husband so often led to victory; but although while he lived Lady Macdonald was a potent force in Canadian politics, suffragists would say that civilization has not advanced far enough in the Dominion for the widow to be allowed to survive—politically—the decease of her husband, this being an attenuated form of the Indian suttee, the bitterness of which is only slightly modified by the peerage conferred upon her by the Queen. It may be noted as a remarkable indication of the trend of Democratic thought that the governments of the two leading Australian colonies, New South Wales and Victoria, are both committed to woman suffrage. Woman suffrage was one of the planks in Sir Henry Parkes's programme, and last month the Governor of Victoria opened Parliament with a speech promising woman suffrage as the natural corollary of the bill for "One man one vote."

As to Mr. Parnell. When Mr. O'Shea obtained a divorce, Mr. Carnegie is reported to have telegraphed to the co-respondent, Mr. Parnell, "Retire, marry, return." Mr. Parnell refused to retire; but he has married, and according to the information from Ireland, his marriage will be a fatal obstacle to his return. Until he married, many of his followers refused to believe that there was any truth in Mr. O'Shea's evidence; now they reluctantly admit that they were mistaken. The news of the wedding in the registrar's office at Steyning on June 25th fell like a thunderclap on Mr. Parnell's agents who were fighting his battle at Carlow, and the Irish hierarchy regarded the battle as practically won; nor do they think that the "religious ceremony" which is promised at an early date will do anything to rehabilitate Mr. Parnell in the eyes of his followers. An action for libel brought by Mr. Campbell, his private secretary, against a Cork newspaper which assumed that he had written the letters to which Mrs. O'Shea Parnell seems to have signed his name, although it brought Mr. Campbell £250 damages still further compromised the reputation of his chief. He avoided a *subpœna* calling upon him to appear as witness in the case, and then wrote a letter making statements which ought to have been made in court. Mr. Parnell's candidate, Kettle, received only 1539 votes at Carlow, as against 3755 cast for Hammond, who was the candidate of the McCarthy wing. Inasmuch as Mr. Parnell had claimed Carlow as an impregnable personal stronghold, nothing could be more significant of the decline and collapse of the "discrowned king" as a party leader in Ireland. He can but remain to some extent

a striking and at times an effective personality; but as the authoritative leader of a considerable body of men he must be regarded as wholly defunct.

Having pledged his honor, publicly and privately, that he would not attempt to return to public life until he had cleared his character, Sir Charles Dilke has acted in thorough harmony with his previous record in breaking his pledged word by accepting the invitation to stand for the Forest of Dean. It is only one falsehood the more, and conclusively demonstrates the impossibility of ever trusting his word whenever it suits his interests to break it. Not a single person with any claim to respect, religious, social, or political, supports him in this latest outrage on good faith and public morality, the impudence of which has even provoked a protest from the *London Times*. The argument of some of his supporters, who, when pressed, will admit that he is this, that, and the other, but who still assert that he is too valuable a public man to be excluded from public life on that account, reminds us of a grim little incident that was reported last month from Frankfort. A poor, half-witted servant girl, dreading death from starvation, sought death by entering the bear-pit in the Frankfort Zoological Gardens. The bear seized her at once, and as he began to tear the flesh in strips from her face, she shrieked for help. The keepers arrived, saw what the bear was doing, and expostulated with it mildly by means of a long pole. As the animal took no notice of their expostulations, they allowed him to go on with his hideous repast of living human flesh until, after half an hour of agony, the poor girl expired. When the keepers were asked afterwards why they had not shot the bear and saved the girl, they replied that the bear was much too valuable an animal to be destroyed. They have been indicted for manslaughter. Considerations as to the "value" of such a "statesman" will, however, not restrain the national conscience from effective action. Note as an indication of Nonconformist opinion on this subject, that the General Baptist Association, at Burnley, last month, unanimously passed the following resolution:—

"That this Association, which at the institution of the divorce court law sustained the opposition so earnestly led by Mr. Gladstone, feels most strongly convinced that the persons found guilty of malfeasance in that court should be treated in the same way, with regard to subsequent civil rights, as persons scheduled under the Electoral Acts, or at least like men who have become bankrupt."

Charles H. Spurgeon. The most powerful and famous of modern preachers seems, as these lines are written, to be suffering from a fatal malady and to be nearing the point of death. Nothing could better illustrate the essential unity of the English-speaking race than the extent of the influence of a religious leader and teacher like Spurgeon. He has seemed to belong to America, Canada and Australia quite as much as to England. His appeal has been

to moral and religious sentiments that are alike prevalent in all the English-speaking countries. His use of the mother tongue, simple and idiomatic while marvellously rich and expressive, has probably done more than that of any other man in this century to influence its prevailing forms and to promote its international unity. He has earned his rank among the great historic names of the race. A nation is indeed fortunate when it has such exponents of its conscience and its religious feeling, and such wise and eloquent preachers of the righteousness that exalts a people. It is gratifying to observe the world-wide concern with which the news of Mr. Spurgeon's illness has been received. He is not an old man, as years are counted; and if he should even yet conquer the malady that appears to have conquered him, there might remain for him many years of useful and eloquent service in the cause of humanity. The precise lines of Mr. Spurgeon's theology are quite forgotten in view of his serious illness, and controversy over "down grades" and conservatism are silent for the moment. It is not as a theologian, but as a great-souled man and an inspiring preacher, that Charles Spurgeon will be remembered.



CHARLES SPURGEON.

RECORD OF CURRENT EVENTS.

June 16.—Canadian cabinet formed by J. J. C. Abbott, all the members of the Sir John Macdonald ministry retaining their portfolios. . . . International Homeopathy Convention held at Atlantic City, N.J. . . . American Society of Mechanical Engineers met in session at Exeter, N.H.

June 17.—Major William McKinley nominated for governor by the Republicans of Ohio. . . . A Confederate monument in honor of Jefferson Davis unveiled at Pensacola, Fla. . . . The first public meeting of the Royal Labor Commission held in London. . . . Emperor Francis Joseph of Austria recognized the legal status of Bulgaria. . . . Minister Carvalho of Spain submitted a budget which proposed among other things the adoption of a gold and silver standard. . . . Sentence of high treason passed on M. Turpin, M. Tripone, and two others involved in the melinite scandals. . . . Deputation of the Imperial Federation League to Lord Salisbury, urging a conference of the colonies to consider the question of their securing a real share in the privileges and responsibilities of Imperial government.

June 18.—Governor Pattison of Pennsylvania vetoed the Compulsory Education bill passed by the State legislature. . . . A surplus of \$2,000,000 in the United States Treasury officially reported. . . . The government was defeated in the British House of Commons in a vote on the Factory bill to prohibit children under eleven from working—the bill having been adopted by a vote of 202 to 186. . . . The French Chamber of Deputies named July 10 as the day on which the reduction of corn duties should take effect. . . . The Chilian House of Deputies authorized a forced loan of \$30,000,000 to carry on the war; all the gold and silver in the Treasury sold at auction. . . . Rev. Isaac Nicholson of Philadelphia elected bishop of the Episcopal Diocese of Milwaukee. . . . French Chamber voted a credit of \$300,000 for the destruction of locusts in Algeria.

June 19.—Governor Pattison of Pennsylvania signed the Baker Ballot Reform bill. . . . The twenty-fourth anniversary of the death of Maximilian celebrated in the city of Mexico. . . . Many buildings destroyed by earthquakes in the province of Bengal, India.

June 20.—Customs league entered into by Germany, Austria-Hungary, Italy and Switzerland. . . . The session of the Prussian Diet closed by the Emperor. . . . The Regent of Manipur sentenced to death for warring upon the forces of the Empress of India. . . . Russia united with the United States and England for a closed sealing season in the Bering Sea. . . . Russian troops re-armed with new rifles. . . . Lives lost and property destroyed by storms in the western States.

June 21.—Signor Luzzati, Italian minister of finance declared in the Chamber of Deputies that the Italian government would never withdraw from the Latin Union. . . . The Austrian naval work-shops at Pola were destroyed by fire. . . . Labor riots in Batanya, Hungary, and Bordeaux, France.

June 22.—Sir George S. Baden-Powell, M.P., and Dr. Dawson appointed British agents to inspect Alaskan seal fisheries in view of pending arbitration. . . . Liberals carry the elections in Prince Edward Island. . . . Sena, a Manipur prince, condemned to death for the part he took in the massacre of the British officers.

June 23.—Governor Fifer of Illinois signed the Ballot Reform bill. . . . Negotiations between the British Colonial Office and the Newfoundland delegates ended in the drafting of a permanent act which proposes that the jurisdiction in the fishery disputes be transferred from subordinate naval officers to two judicial agents, expressly appointed. . . . The government was sustained by a majority of 20 in the Canadian House of Commons on a vote of want of confidence in the new ministry. . . . Prince George of Greece arrived in America. . . . Missionaries at Wu Hu, China, attacked by natives. . . . Labor riots in Bordeaux. . . . Installation of Dr. Adler (English) as chief rabbi at the Great Synagogue, Aldgate.

June 24.—A statue of Henry Ward Beecher unveiled in front of the Brooklyn City Hall, Brooklyn. . . . Governor Boies renominated for governor by the Democrats of Iowa. . . . The Superior Court of Connecticut rendered a decision that recognizes the claims of Morgan G. Bulkeley (Republican) to the office of governor. . . . The Itata left Iquique under charge of the steamer Charleston for the United States. . . . British order in council issued prohibiting the catching of seals by British subjects in the Bering Sea until May 1, 1892. . . . The Dutch Liberals won a victory over their Catholic and extreme Protestant opponents in an election for members of the Lower Chamber.

June 25.—Marriage of Parnell, the Irish leader, to Mrs. O'Shea. . . . Bakers, butchers and grocers of Paris went on strike. . . . The International Postal Congress in session at Vienna, Austria, decided to hold their next congress in Washington, D.C. . . . Property and crops in the West damaged by floods. . . . The Canadian House of Commons passed an amendment in favor of a commission to obtain data respecting the workings of Prohibition in other countries. . . . Insurgents in Catamarca, Argentine Republic, installed a provisional government. . . . The French Chamber rejected bill for the ratification of the convention agreed to at Brussels Conference for the suppression of the slave trade.

June 26.—The commercial treaty between Spain and the

United States signed. . . . Harvard defeats Yale near New London, Conn., in a four mile rowing race. . . . Heavy floods in Iowa.

June 27.—A new Cabinet formed in Chili with the object of restoring internal order; Don Julio Banados Espinoza the premier. . . . Sons of the American Revolution celebrated the 113th anniversary of the battle of Monmouth, on the battle-field.

July 28.—Premier Rudini declared in the Italian Chamber of Deputies that the government would adhere to the Dreibund. . . . Anti-Semitic riots in Kherson, Russia. . . . Two Victoria schoners sailed for the Bering Sea for the purpose of sealing. . . . The bakers' strike in Paris collapsed. . . . Four-fifths of the tin-plate works in South Wales, closed their doors for a month. . . . Heavy storms in Wisconsin, Minnesota and the Dakotas.

June 29.—The Triple Alliance or Dreibund between Germany, Austria and Italy renewed for six years. . . . The Brussels Anti-Slavery Convention act ratified by the Sultan of Turkey. . . . The governor of Newfoundland directed by the Imperial gov-



DR. ADLER, OF LONDON (CHIEF RABBI).

ernment to revoke his assent to the order in council of the Newfoundland government refusing bait to Canadians as well as French fishermen.

June 30.—The Congress of Venezuela responded favorably to the reciprocity provision of the United States tariff act of 1890. . . . The United States Weather Bureau was transferred from the Department of War to the Department of Agriculture; Professor Mark W. Harrington appointed its chief. . . . Revolt of the influential people of the province of Santiago, Argentine Republic, occasioned by the forced resignation of Señor Delestero, the president. . . . Earthquake in Italy. . . . Lady Macdonald, the widow of the late premier of Canada, created a peeress. . . . At Minneapolis Mr. and Mrs. Dorilus Morrison gave a magnificent entertainment—a "rose fête champêtre"—in honor of Miss Dickinson of New York, invitations to which were national and international.

July 1.—Eighteenth annual Chautauqua Assembly opened. . . . President Harrison issued a proclamation to the effect that Belgium, Great Britain, France and Switzerland had fulfilled the first conditions of the International Copyright Act. . . . Hiram C. Wheeler nominated for governor by the Republicans of Iowa. . . . Civil Service extended to appointments in the Indian Agency. . . . Dominion Day observed in Canada. . . . Rev-

olution in the Argentine Republic quelled.... William II. of Germany arrived in Holland.

July 2.—Balmaceda's army retreated from Muasco; the city occupied by Congress party's forces.... William E. Simonds of Connecticut appointed commissioner of patents.

July 3.—A railroad wreck occurred near Ravenna, Ohio, in which nineteen lives were lost.... Reunion of the Army of the Potowmok took place at Buffalo, N. Y.... Congress party of Chili failed in an attempt to obtain recognition by the British courts.

July 4.—The day celebrated throughout the country.... Fourteen persons killed in a railway accident near Charleston, W. Va.... Emperor William arrived in England.... Prince George of Greece sailed from New York for Europe.... Statue of "Sunset" Cox unveiled in New York city.... The Charleston and the Itata arrived in San Diego, Cal.

July 5.—The Seaside Assembly was opened at Avon-by-the-Sea.

July 6.—The penitentiary at Baton Rouge, La., destroyed and ten convicts killed by a cyclone.... Announcement of a gift of £50,000 from the estate of William B. Ogden to the University of Chicago.... Marriage of Princess Louise of Schleswig-Holstein and Prince Albert of Anhalt.... Forty-sixth annual

again seized on charge of violating neutrality laws.... The Belgian strike, which had been in progress seventy days, was ended.

July 10.—The university convocation at Albany came to a close with a discussion on University Extension.... Sir George Baden-Powell and Dr. Dawson, the British commissioners to Bering Sea, started on their mission.... The census of England and Wales as announced, shows a total population of 29,001,018, an increase of 3,026,572 since the last census was taken.... The convention of the Theosophic Society opened in London; 246 branches of the society present.... Baron Skerheim resigned as minister of state for Sweden and was succeeded by Baron Bostrom.... The election of Rev. Dr. Phillips Brooks to the bishopric of the diocese of Massachusetts confirmed by the House of Bishops.

July 11.—A proposed duty on yarn rejected in the French Chamber of Deputies.... Plans for the dedicatory exercises of the World's Fair from October 11 to 14, 1892, adopted by the committee on ceremony.

July 12.—The United States attorney at San Diego filed a libel against the arms and ammunition of the Itata.... A plot to destroy Balmaceda's squadron at Valparaiso failed.



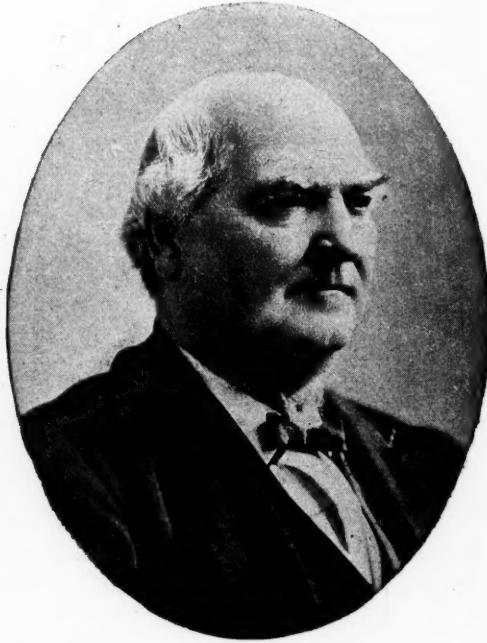
THE LATE EX-VICE-PRESIDENT HANNIBAL HAMLIN.

meeting of the teachers of New York opened at Saratoga, N. Y.... Labor demonstrations in Steubenville, Ohio.

July 7.—Nanpie, Chief of Ponape, Caroline Islands, arrived in the United States; he came in behalf of his people, who are threatened with the ruin of their property by Spanish soldiers.... Four murderers executed by electricity at Sing Sing, N. Y.... The twenty-third annual meeting of the American Philosophical Association met at Princeton, N. J.... The Persian government accepted the invitation to take part in the World's Fair to be held at Chicago.

July 8.—The election at Carlow, Ireland, for a successor to the late O'Gorman-Mahon resulted in a defeat of the Parnellites by a majority of over two thousand votes.... The French Chamber of Deputies adopted a bill to establish a government labor bureau to collect information useful to workingmen.... The Dutch cabinet, which had governed Holland since 1888, resigned.... The Guatemalan minister at Washington received ample instruction from his home government to arrange for a treaty of reciprocity with the United States.... The German emperor has issued orders for the fortification of Heligoland.... Bank of Portugal and the Portuguese banks of issue signed an agreement by which all notes are to be withdrawn from circulation except those of the Bank of Portugal.... University Convocation assembled at Albany.

July 9.—The German government has relaxed the Alsace-Lorraine passport regulations.... The Chilean vessel Itata



THE LATE EX-SENATOR M'DONALD OF INDIANA.

July 13.—M. Carnot, the French president, fired at by a madman.... Emperor William of Germany left England for Scotland.... The Spanish Cortes granted amnesty to all political exiles.

July 14.—The International Congregational Council formally opened in London.... The annual convention of the National Educational Association formally opened in Toronto.... The National Editorial Association met in St. Paul, Minn.... Two Chilean government vessels almost destroyed in a naval engagement with the insurgent cruiser Magellanes.... The Roumanian government placed a guard on its frontier borders to prevent the influx of Hebrews fleeing from Russia.... Emperor William sailed from Scotland to Norway.... The anniversary of the fall of the Bastille, celebrated throughout France.

July 15.—James E. Campbell renominated for governor by the Democrats of Ohio.... Notice issued by Postmaster-General Wanamaker to bidders to carry the United States mails in accordance with the provisions of the act of March 3, 1891.... The source of the water in the Sultan Lake discovered to be the Colorado River.... 4000 railroad employees on the roads entering Paris decided to go on strike.... The assassins of Baltcheff, the Bulgarian minister of finance, arrested.... The French Chamber of Deputies place a duty of 18 francs upon raw petroleum and of 23 francs upon refined.

OBITUARY.

June 16.—James Patrick O'Gorman Mahon, member of the British Parliament for Carlow, Ireland.... The Rev. Peleg Barker, a prominent Congregationalist minister of Henrietta, N. Y.... Charles H. Kalbfleisch, member of the Long Island Historical Society and of the American Geographical Society.... George Lecher, impersonator of *Judas* in the Passion Play at Oberammergau.... Lieutenant-Colonel Sir Gustavus Hume of the British Army.... Charles Andrews, Q. C.

June 17.—Ex-Governor Harrison Ludington, of Milwaukee, Wis.... Colonel George B. Wrestling, one of the best-known citizens of Franklin County, Pa.... Thomas Charles Farrer, an American artist, famous for his water colors and landscapes.... Admiral Thomas Fisher of the British navy.... William Byles, English journalist.

June 18.—Calmann Levy, the French publisher.... Horace Richardson, a well-known physician of Boston.... Henry Shirk, of Baltimore, who recently gave to the Woman's College of that city ground to the value of \$40,000.... Assistant Adjutant General A. C. Monroe of the Massachusetts Department of the Grand Army of the Republic.... General Jesus Jimenez, of Mexico.

June 19.—Charles A. Brush, a prominent citizen of South Nyack, N. Y.... Ruel P. Cowles, of New Haven, Conn., a liberal donor to the Yale Divinity School.

June 20.—Dr. James H. Thompson, a leading physician of Milwaukee.

June 21.—Ex-Senator McDonald of Indiana.... Miss S. B. Packard, of Washington, D. C., one of the founders of the Spelman Seminary, Atlanta, Ga., the largest and one of the most successful schools for colored girls in the South.... John Henry Reginald Scott, fourth Earl of Connel.... Jonathan Sawyer, a widely known citizen of Dover, N. H.... Ex-Judge Lewis Jones of New York city.... Professor George M. Mowbray, of North Adams, Mass., known widely as the inventor of the nitro-glycerine used in the blasting of Hoosac Tunnel.

June 22.—General Albert G. Blanchard, a Confederate colonel in the Civil War.... Albert Hamm, the well-known Nova Scotia oarsman.... Major General E. M. Lawford of the British army.

June 23.—Professor Francis H. Brown, the celebrated composer and author.... General Bronsart von Schellendorf, ex-German minister of war.... E. Fisher, the Danish consul at Havana.... N. R. Pogson, government astronomer at Madras.

June 24.—Professor William Edward Weber, the renowned German electro-scientist.... Dr. Joseph W. Also, Democratic candidate for lieutenant-governor in the last campaign in Connecticut.... Rev. Goyen Talmage, of Somerville, N. J., brother of Rev. T. DeWitt Talmage.... Rollin Manville, superintendent of the Pennsylvania division of the Delaware and Hudson Canal Company.... Edwin Hicks Hurlbut, descendant of one of the earliest families of Brooklyn, N. Y.... Colonel Thomas Fitzgerald, proprietor and editor of the *Daily Item*, Philadelphia.... M. Burdo, Belgian explorer in Africa.... Alexander McEwan, English financier.

June 25.—Rev. Frederick Wiemer, pastor of Grace Methodist Church, Troy, N. Y.... Foster H. Stafford of Fall River, Mass., the oldest active cotton manufacturer in this country.... Eugene Du Bois, West New Brighton, prominent in charitable work.... Henry Farmer, English musician.... Dean Madden of Cork, Ireland.... Richard Henry Major, writer on geographical subjects.

June 26.—Dr. Benjamin C. Miller, United States Pension Examiner.

June 27.—Benjamin F. Cairns, an old and respected citizen of Orange, N. J.... Colonel John T. Brady, one of the oldest and most progressive citizens of Texas.... Rudolph Koppelin, professor of physics and natural history.

June 28.—Benjamin Flint, a prominent ship-builder of New York city.... Major James Stewart of Newburg, N. Y.... William Marshall, British vice-consul.

June 29.—Colonel George Thorne of the United States army.

June 30.—Rev. Dr. Albert Gallatin Palmer, of Stonington, Conn.... Lieut.-Commander George A. Norris, of the United States Navy.... John Anthony Blatz, a prominent citizen of Elizabeth, N. J.... James B. Swift, of Peekskill, N. Y., prominent in politics and religious circles.

July 1.—Prince Dolgoroukoff, ex-governor of Moscow.... John MacGregor, an old resident of Brooklyn.

July 2.—James M. Love, judge of the United States Court for the Southern Division of Iowa.... Rev. Frank E. Norton, Episcopal minister of Boston.

July 3.—John Palmer Wyman, a respected citizen of Arlington, Mass.... Rev. H. Morton Reed, rector of the Protestant Episcopal Church of the Intercession, New York city.... James G. Dimond, of New York city, ex-member of the State legislature.

July 4.—Hannibal Hamlin, ex-vice-president of the United States.... Cardinal Louis Haynald, of Hungary, distinguished as a botanist.... Gwilym Gwent, a well-known composer of Plymouth, Pa.... William Henry Gladstone, eldest son of the ex-premier.... Richard Poillon, a highly respected citizen of New York.

July 5.—Dr. Frederic Louis Ritter, a composer of note and a writer on musical topics.

July 6.—Charles L. Lane, of Boston, prominent in religious circles.

July 7.—Hon. John B. Packer, a prominent lawyer of Sunbury, Pa.

July 8.—John F. Evans, for thirty-two years head of the drum corps at the Virginia Military Institute.... George Chadbourne, a leading citizen of Wilmington, N. C.... James Runciman, the litterateur.... Baron von Redwitz-Schmelz, the German poet.

July 9.—Frederick E. Daum of East Orange, N. J.

July 10.—Isaac L. Nicholson, an old and prominent banker of Baltimore, Md.... Colonel W. Hayward, the founder of Alameda County, Cal.... John Hayler, member of the New Jersey legislature and a grandson of Captain John Hayler of Revolutionary fame.

July 12.—Edward Burgess of Boston, the famous designer of yachts.... George G. Halstead of Paterson, N. J., prominent in the Methodist Episcopal Church.... Captain J. M. Gilman of Portland, Oregon.... Aquila Jones, an intimate friend of Calhoun, Clay, and Webster, and ex-treasurer of Indiana.

July 13.—Captain David G. Cartwright, one of the founders of the Brooklyn Female Academy—now Packer Institute.

July 14.—Dr. Henry Elmer Townsend of Boston, one of the founders of the *Boston Daily Globe*.... Captain Wellman Boardman, the inventor of a steam pump for raising sunken vessels.

July 15.—Rev. Charles William Morrill, founder of St. Alban's Church, New York city.... William H. Cummings, ex-State senator of Massachusetts.



MADAME BODICHON,
One of the founders of Girton College,
died June 11, 1891.

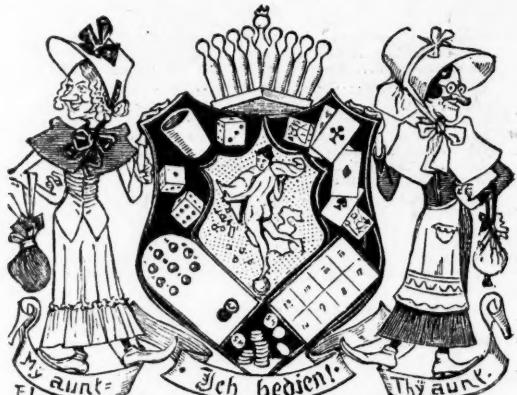
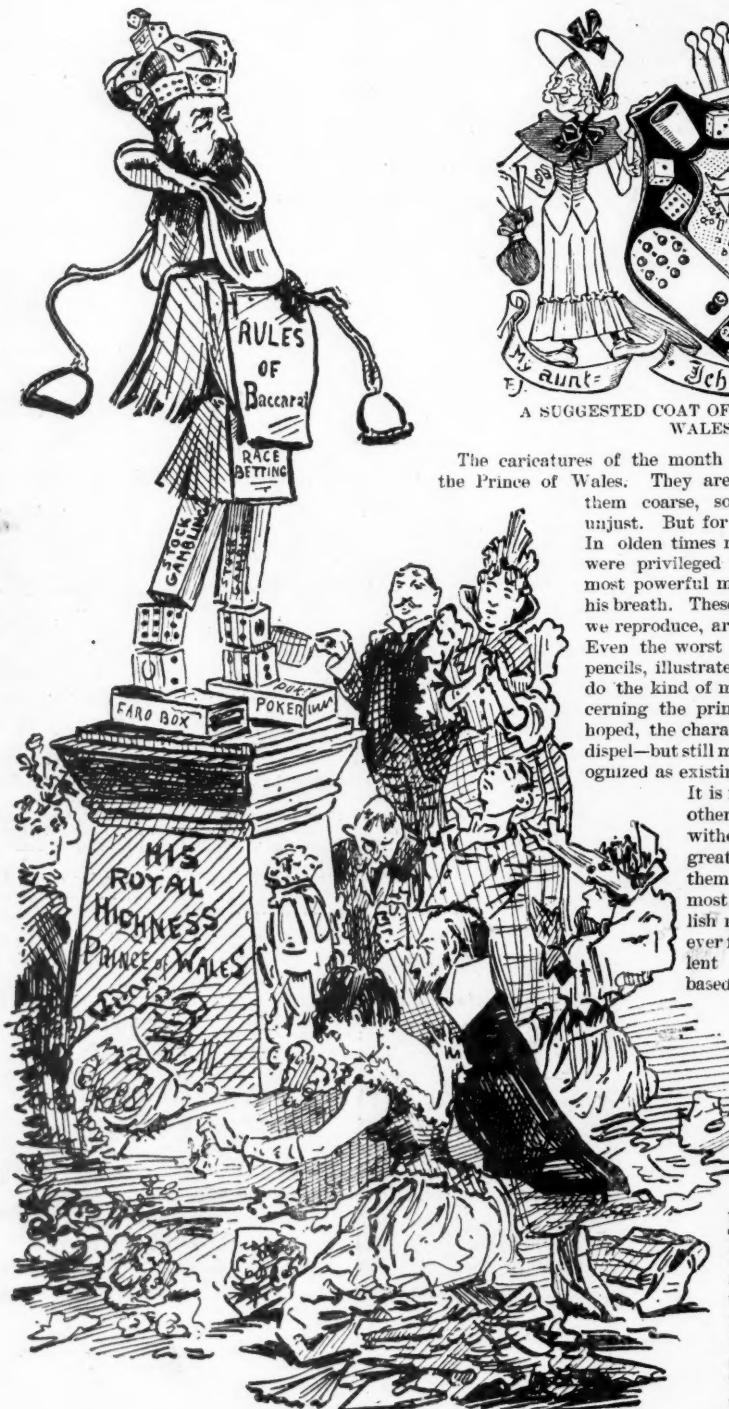


THE O'GORMAN MAHON.



MR. JAMES BEAL,
Nestor of Municipal Reform,
died June 11, 1891.

CURRENT HISTORY IN CARICATURE.



A SUGGESTED COAT OF ARMS FOR THE PRINCE OF WALES.—From *Ulk*.

The caricatures of the month are all of them caricatures of the Prince of Wales. They are some of them witty, some of them coarse, some of them brutally rude and unjust. But for all that they deserve attention. In olden times monarchs had their jesters, who were privileged to say with a laugh what the most powerful minister dare not whisper below his breath. These caricaturists, whose handiwork we reproduce, are the licensed jesters of our time. Even the worst of them, with their irreverent pencils, illustrate better than any articles could do the kind of misconceptions that prevail concerning the prince—misconceptions which, it is hoped, the character sketch may do something to dispel—but still misconceptions which must be recognized as existing before they can be dispelled.

It is not well for princes, or for any other men, to live in a fool's paradise, without any knowledge of what the great, rude, outside world thinks of them and of their doings. One of the most valuable safeguards of the English monarchy is that the nation has ever felt its institutions were so excellent in themselves, and so firmly based upon the people's will, that they were likely to be strengthened rather than endangered by rough unsparing criticism. If it is unjust, the injustice works its own remedy. If any part of it is well founded, its publication is the first step to reform. In these caricatures the American cartoons are much the most severe. The German are the wittiest. The English are, for the most part, much more restrained, but take them together they represent with fidelity what people have been saying all over the world about the baccarat scandal at Tranby Croft. The large cartoon on this page is redrawn from *Judge*, June 16, 1891.



A GREAT TRIAL.

"Glad to see your Royal Highness. You might spend your time a great deal worse than here, you know."—From *Moonshine*, June 15, 1891.



AREN'T THEY RATHER OVERDOING IT.

H. R. H.—"Don't be too hard on me, Mr. Stiggins; I am not such a bad sort of a fellow on the whole. You mustn't believe all that you read in the papers."—From *Moonshine*, June 27, 1891.



"L'ENFANT TERRIBLE."
Redrawn from *Puck*, June 17, 1891.



THE APOLOGY

Scene from "L'Enfant Prodigue," now playing at the Prince of Wales's own Theatre.—From *Fun*, June 21, 1891.



THE WOLF AT THE DOOR.

A British mother rescuing her offspring.

From the *Sydney Bulletin*.



Sairey Gamp (Iog.)—"Lawks a muss, Betsy Prig, it do make my blood run cold to read of them aristocrats a-playin' cards—and for money, too."—From the *St. Stephen's Review*, June 20, 1891.



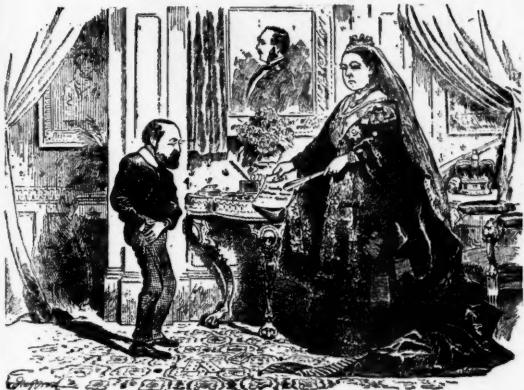
CUMMING DOWN.

From *Dial*, June 20, 1891.

ULK
marve
compa
of, and
pitch,
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A COURT LEVEE—AS IT MIGHT BE.
From *Ariel*, June 27, 1891.



A "COUNTER" IRRITATION.

"You are a naughty boy to go about playing cards with all and sundry. Deliver up every one of those nasty counters and then sign this paper."—From *Funny Folks*, June 13, 1891.



THE IMPERIAL WIGGINS.

THE PRINCE OF WALES—"Pooh, pooh! my nephew William the Lucky Card does my business too well!"

—From *La Silhouette*, June 28, 1891.



A GERMAN READING FROM SHAKESPEARE.

ULK (Falstaff) to the Prince of Wales—"Harry, I do not only marvel where thou spendest thy time, but also how thou art accompanied. There is a thing, Harry, which thou hast often heard of, and it is known to many in our land by the name of pitch; this pitch, as ancient writers do report, doth defile; so doth the company thou keepest."—HENRY IV., 1st part, Act 2, Sc. 4.

—From *ULK*, June 26, 1891.



THE PRINCE—"Ah, well, I must give up baccarat and take to cribbage with mamma."—From the *Pall Mall Budget*, June 11, 1891.



TRANBY CROFT, 1890 (AFTER BUNYAN).

"The Interpreter takes them apart again, and has them first into a room, where was a man that could look no way but downwards, with a muck rake in his hand. There stood also one over his head, with a celestial crown in her hand, and proffered him that crown for his muck rake ; but the man did neither look up nor regard, but raked to himself the straw, the small sticks, and the dust of the floor."

"Then said Christiana, O deliver me from this muck rake."

THE PRINCE OF WALES.

CHARACTER SKETCH FOR AUGUST. BY WILLIAM T. STEAD.

A PRAYER FOR THE QUEEN'S MAJESTY.—O Lord our Heavenly Father, high and mighty, King of Kings, Lord of Lords, the only Ruler of Princes, who dost from thy throne behold all the dwellers upon earth. Most heartily we beseech thee with thy favor to behold our most gracious Sovereign Lady, Queen Victoria; and so replenish her with the grace of the Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and, finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord, Amen.

A PRAYER FOR THE ROYAL FAMILY.—Almighty God, the fountain of all goodness, we humbly beseech thee to bless Albert Edward, Prince of Wales, the Princess of Wales, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom; through Jesus Christ our Lord, Amen.

The Prince of Wales is now fifty years of age and a grandfather. Since his birth, in all the churches by law established, which comply with the plain ordering of the Book of Common Prayer, the prayers quoted above have been offered twice daily, morning and evening, for half a century. But as daily service is the exception, rather than the rule, we may take it that the above prayers are only offered twice a week instead of fourteen times, as by law enacted, in each of the Anglican churches throughout the Empire. As there are twenty thousand clergy in England alone, there must be at least fifteen thousand churches at home and abroad using the Book of Common Prayer. The prayer for Albert Edward, Prince of Wales, must, therefore, in the last half century have been said aloud in the hearing of the worshippers at least eighty-eight million times since first the cannon thundered at the birth of the Heir Apparent to the British throne. It is a moot question how many in a congregation actually unite in the prayers that are read by the minister. Perhaps we shall not over-estimate the average if out of a congregation of a hundred, we suppose that ten intelligently follow the service so far as to experience a real wish that the petition sounding in their ears should be granted. Allowing ten persons who really join—I do not say with passionate fervor, but with a conscious desire, more or less tepid, that their humble beseechings on behalf of the Prince may be heard at the throne of Grace—we have eight hundred and eighty millions of prayers offered up to God that he would endue the Prince of Wales with his Holy Spirit and enrich him with heavenly grace.

Eight hundred and eighty millions of prayers, and as answer thereto the Baccarat scandal of Tranby Croft! As a prayer gauge on the principle suggested by Professor Tyndall, His Royal Highness, who in course of time may become *Defensor Fidei*, can hardly be said, as Heir Apparent, to have contributed much to strengthen the faith of the modern world in the efficacy of prayer. Rightly or wrongly, if we may judge by the utterance of such grave and official organs of public opinion as the *Times* and the *Standard*, the net result attained so far has been so un-

satisfactory as to amount to a dramatic *fiasco*, as if all the prayers of the Church for fifty years had been but as the whirling of prayer mills innumerable of pious Thibet.

With such a result before us, is it not time to ask ourselves seriously, and with due practical precision, whether, after all, the fault lies either with the Prince or with Providence; whether, in fact, the fault does not lie mainly with ourselves? May we not, as a nation, largely be responsible for the unsatisfactory issue of our prayers? Have we not been imitating the lazy wagoner of *Æsop*, who, when his cart stuck in a mudhole, contented himself with bellowing to Hercules instead of clapping his own shoulder to the wheel—with this difference, that we ourselves have made the mudhole in which our princely chariot is sticking? This is the topic to which, in all serious earnestness, recent events call our attention with an imperiousness that may not be gainsaid.

It is surely time, after fifty years, that we should give Hercules a fair chance. Even the most fervid Christian has come to recognize that if you allow a girl-child to be reared in a haunt of vice, and suckled on gin, you have no more right to expect a miracle to be wrought in response to your prayer that the girl might grow up a vestal virgin, than you have to expect Snowdon to be cast into St. George's Channel, let prayer be offered never so earnestly. Is it not just the same with the Prince? It is true that the Book of Common Prayer tells us that God is the only Ruler of princes; but it is quite possible for man so to mar His work that His ruling seems to go awry. If we cannot help, at least we might refrain from hindering.

A familiar story occurs to me in this connection.

A revival service was once going on in a Methodist chapel. A drunken mob burst open the door and was pouring in, when they found their progress arrested by a stalwart convert, who, planting himself in the porch, drove them back by the simple but effective process of knocking down like ninepins every invader within reach of his fists. The preacher, hearing the hubbub, hurried to the

porch, and was greatly scandalized to find his convert wielding weapons of warfare which, though natural, were not less carnal. "Brother," said he hastily, "forbear! Is it not written, 'Vengeance is mine and I will repay, saith the Lord?'" "Yes, yes," answered the convert impatiently, as he dealt another intruder one from the shoulder, which sent him reeling, "I know all that, but—don't you see—I'm helping the Lord?" The moral of the Tranby Croft scandal seems to be that the time has fully come for some of that kind of helping to be done without delay.

BACCARAT AND BETTING.

If the Prince of Wales had never done anything worse in his life than play at baccarat for stakes which, in proportion to his income, were no higher than the half-crowns staked at any round game, there would not be so much reason for wringing our hands over the absence of any apparent answer to the prayers of the Established Church. It is, of course, perfectly consistent for those who, like most of the Evangelicals and Nonconformists of the Prince's age, have never staked to win or lose a penny-piece in their lives, to lift up hands of holy horror at the spectacle of the Prince amusing himself at baccarat. But the ostentatious and Pharsaïac virtue of the majority of our newspapers savors too much of Monsieur Tartuffe, with a dash of Chadband thrown in.

I rejoice at the protests that are rising, and that will continue to rise, against the gambling habit, which is one of the curses of our race. But if we are really in earnest about this matter it is not with baccarat that we should begin. In England there are only two popular gaming hells, the turf and the Stock Exchange. To betting and speculation, baccarat bears the same relation that in the sphere of temperance Chartreuse bears to beer and gin. To extirpate the use of Chartreuse would not abate by one decimal the sum of England's intemperance, and to abolish baccarat and all gambling at cards would not by itself produce any appreciable effect on the serious gambling of our time.

The outcry against the Prince for playing at baccarat at Tranby Croft was natural enough in certain quarters, although even there it partook to some extent of exaggeration, considering the apparent indifference with which the Prince's devotion to the turf has been regarded all these years. But no one who studies the under-currents of English life can have failed to notice that there has for some time been a rising tide of moral dissatisfaction with the extent which gambling has been spreading amongst us. This is best shown by the increasing strenuousness with which the clergy have spoken out against gambling in Convocation and out of it, and the zeal of the police in raiding gambling clubs and betting dens. Neither the clergy nor the police represent the section of the nation most zealous in moral questions. They are official, they dislike too much zeal, and they are too closely connected with

the powers that be to bestir themselves too diligently in raising ethical difficulties of this kind. When the chairman of the watch committee rents the grand stand, and the patron of your living keeps a racing stud, there is, to put it mildly, not the same temptation to lift one's voice on high in testimony against betting and gambling that assails the Nonconformist minister or the Methodist preacher, who believes that the turf is as the vestibule of hell, and the painted cards are the devil's prayer-book. But of late years police and parsons have been very busy about gambling. Convocation both in York and in Canterbury has been drawing up reports on the subject, declaring that war to the death must be waged with this moral pestilence, and demanding all manner of remedies, from a Royal Commission to an Act of Parliament. One reverend reformer was so far carried away by his pious zeal some time ago as publicly to call upon the Prince of Wales to place himself at the head of a crusade against the plague of gambling! The evil had increased, was increasing, and must be abated. A bishop told a lamentable story of a child found crying in the street because "I had twopence for father's beer, and I put it on a horse and lost it," and a horror-struck M. P. related with bated breath that even a clergyman had excused his overdrawn banking account because "a little speculation relieves the monotony of a country parsonage." Sir Richard Webster, the Attorney-General, lifted up his voice to protest against the national vice, and Nonconformists saw, with almost indignant surprise, that they were being ostracized by the clergy in the agitation against gambling. The police on their part had made raid after raid upon betting houses, crowding the cells with a miscellaneous multitude of gamblers. Magistrates declared that they were determined to put down gambling. "It is most lamentable," said Mr. Vaughan at Bow Street, "this betting; I regard it as a curse to the country, because I see how young men are lured until they fall into a state of misery and destitution." Mr. Bridge, senior metropolitan magistrate, declared "that the evil done by the keepers of gambling houses was something terrific. There was nothing to which dishonest men attributed their dishonesty so much as to gambling and racing."

The judges on the Bench said the same thing even more strongly. Mr. Justice Manisty declared that he was perfectly appalled by the extent of gambling. He did not hesitate to say, from his experience as a judge, that "there was no greater evil in society, and none which caused more misery and ruin in families. The practice of gambling has been carried to a frightful extent." One bishop went so far as to suggest the advisability of every merchant, banker, or tradesman dismissing every betting man from his establishment. National conferences were suggested. An ex Home Secretary asked Mr. Matthews if he was prepared to bring in a bill to strengthen the law. Mr. Matthews said that the Government would bear the question in

mind. The growth of the popular zeal against gambling was logical and consistent. It attacked equally lotteries in bazaars, pitch and toss in the streets, betting on the tape, baccarat, and speculation on the Stock Exchange. Baron Huddleston, speaking of the speculative transactions at "bucket shops," said, "This vice is worse than gambling on the green cloth or betting on horses." "While it is permitted," said Mr. Justice Manisty, "the notion of putting down gambling in certain cases is a complete farce."

Nothing can be more admirable than all this outburst of a healthy moral sentiment against gambling. It is a sincere and unmistakable evidence of a national conscience, and of the gradual formation of a standard of social morality immensely in advance of that which existed a few years ago. But it is easy to see, with the public opinion of the best part of the community in this healthy state of vigor, what a shock was occasioned by the spectacle of the Prince of Wales, the heir to the throne, sitting as banker at baccarat, and presiding night after night over a gaming table, which, if it had been set up in any public-house in the land, would have rendered all those present, the Prince included, liable to be run into the nearest police station.

In politics and in morals, as well as in war, everything depends upon the psychological moment. The baccarat scandal at Tranby Croft, five or even three years ago, would have excited comparatively little remark. Occurring when it did, it made a sensation that vibrated through the whole country, and provoked an outcry which was perfectly natural and for the most part perfectly justifiable.

But if there was one section of the community which should for very shame have kept silence, it was the press. Nothing recurs more constantly in all the speeches that have been delivered in the course of the agitation against gambling, than the declarations of all the authorities as to the great source and cause of the spreading evil. It has been recognized on all hands that it was the newspapers which pandered to the passion of the people for gambling, that it was the newspapers which constantly fanned the flame by the pains which they took to disseminate the "latest betting," and that it was the daily press of the land which contributed more than almost any other factor to inoculate the community with the mania for betting, against which the magistrates, judges, and the clergy were up in arms. Several years since I urged the desirability of making the publication of the odds a punishable offence, and although at that time mine was but the voice of one crying in the wilderness, it is possible that a majority in the next Parliament will be pledged to legislate in this sense. But notwithstanding all the protests of the reformers, the newspapers continued and continue to this day to do all that journalism can to foster the national vice. Day after day, before the eyes of all their readers, were flourished forth, with every appetizing detail, all the items of information that could tempt

men to bet. Prophets were paid handsome salaries for the purpose of encouraging the credulous to put their money on horses warranted to win. "Straight tips," "finals," "latest from Tattersall's," and all the rest of it, appeared as punctually as the leading article or the Parliamentary reports. Some newspapers, which had at first stood out against it, driven by the stress of competition, were compelled to give in. Editorial scruples were overridden by proprietorial necessities, and all the protests of the clergy failed to diminish by a single paragraph the space devoted to betting news.

It might then have been fairly expected that these habitual and hardened offenders, each one of which actively did more to encourage and universalize betting than all the bankers at baccarat that ever sat, might, from a mere sense of a common failing, have done their best to screen the Prince. He had but done for his own amusement in a private house what they were doing constantly in open day before all men for filthy lucre. Far from showing a generous sympathy for a brother gambler in difficulties, it was the press which took the lead in holding up the banker at Tranby Croft to public execration. With a few notable exceptions, the journalists gave cry after the Prince, like a pack of hounds when they strike the trail of a fox. An edifying spectacle indeed! From the extreme teetotal standpoint it is a sin to take a glass of beer, but it does not lie in the mouth of a gin-sodden drunkard to lecture a man who washes down his dinner with a pint of "bitter." It is well to be zealous against gambling, but it is well also to be consistent, and it is still better to be just. And much of the censure passed so freely upon the Prince was not only inconsistent with the constant daily practice of his critics—it was also cruelly unjust. By a curious perversity the Prince was severely censured for offences which he did not commit, while that which was deserving of all praise received no recognition. The Prince, for instance, is most frequently condemned for having forced an unwilling host to allow baccarat to be played under his roof. There is not a word of truth in this story. It rests entirely upon a mistake made by Mrs. Wilson, when in the flurry of cross-examination she omitted an adjective. Mr. Wilson never objected to baccarat being played at Tranby Croft. What he objected to was the playing at baccarat for high stakes. His wishes were respected. No high play was allowed. Yet owing to that mistake what eloquence has been wasted!

That is not the only point in which the Prince has been the victim of most unfortunate misconceptions. The ways of examining and of cross examining counsel are a mystery to non-legal minds, and it is not at all surprising that the public should have put a false construction on the extraordinary laxity with which the Prince's evidence was taken. If it had not been for the two questions asked by a juror when the examination was over, the Prince would have left the witness-box without having said anything about the very points on which it was most important he

should give evidence. There was a third question, which most unfortunately for the Prince did not occur to the mind of the juror, but which it was most important the Prince should have been asked. That is the question whether it was he who had divulged the Tranby Croft secret. Every one knows that he has got the discredit of that act of bad faith. Various detailed statements are current in society which would lead you to imagine that the breach of faith, instead of being committed in secret, had taken place in broad daylight, on the very housetop of the world, in the presence of an army of reporters. Of all the stories most firmly accepted amongst us, is the tale that His Royal Highness told the fatal secret to a lady, who in turn told another lady, who finding an opportunity of paying off old scores, smote the culprit in the presence of his friends with the cruel facts full in his face, and so forth and so forth. The only color for this tale which the judicial proceedings supplied, was the fact that the Prince was not asked whether or not he had divulged the secret. As subsequent witnesses were asked that question, charitable gossip assumed that the silence of counsel in the Prince's case was arranged in order to spare the Heir Apparent an additional humiliation. Considering the efforts made by the Solicitor-General to transfer the shame and disgrace attaching to his client to the shoulders of the Prince, this theory of prearranged silence is rather difficult of belief. But as a matter of fact I am in a position to state on the very highest authority, that there is not a word of truth in the whole story from beginning to end. It was not the Prince who revealed the secret, and if it had been known that the other witnesses were to be asked that question, he would also have been afforded an opportunity of denying the imputation on oath. He was the first of the Tranby Croft party examined, and when he left the witness-box no hint had been given that this question was to be put to any witness. The moment the rest of the party were put in the box and examined on this point, the Prince saw the disadvantage in which he was placed, and appealed to his counsel to be allowed to re-enter the witness-box in order that he might have an opportunity of rebutting on oath an imputation which he felt all the more keenly because it was utterly groundless. In law courts, however, counsel are supreme, even over the Heir to the Throne. The Prince's urgent application was overruled, and so the trial came to a close without any opportunity being afforded him of clearing up the suspicion which had gathered darkly over him on this particular point. Such is the statement which I am authorized to make. The facts, of course, do not lie within my own knowledge; but I have received the above information from a source which leaves no doubt as to their accuracy.

The next heinous crime committed by the Prince, it is said, was his carrying counters about with him. It never seems to have occurred to these severe moralists that so far from this being a monstrous aggra-

vation of the Prince's offence, it is quite the other way. What were these counters stamped, as we have been told, by a friend, with the Prince's crest? "Gambling tackle" is the usual reply, and their presence is regarded as in itself sufficient to convert the place where they were used into a gaming hell. But that simply is not true. A moment's reflection will suffice to show that so far from these counters making things worse, they distinctly minimized the evils of the gaming table. Counters are not necessary for playing baccarat. The counters were really nothing more or less than a kind of pasteboard currency, one counter standing for a pound, a larger one for five pounds, and so forth. Now what is it that constitutes the fatal fascination of the tables at Monte Carlo? Is it not universally admitted that it is the glitter of the gold, or the massive silver "cart-wheels," to say nothing of the notes which, spread out before the eyes of the players, intoxicate them with a frenzy that lures even the most austere to try their luck? If play at Monte Carlo were conducted exclusively by counters, half its dangerous seductiveness would disappear. Clearly, then, by bringing with him the plain, unromantic counter as a substitute for gold and notes, the Prince did what could be done to render the game with which he amused himself as innocent as possible for the inexperienced onlooker.

But the most scandalous injustice of all to which the Prince has been subjected has been in the abuse heaped upon him by the admirers of Sir W. Gordon-Cumming. Without attempting in any way to extenuate the Prince's offence in not reporting the offender to his commanding officer—an offence for which he has publicly apologized—is it not as clear as day that in refusing to shield his guilty friend, and in insisting that he should be publicly exposed if he did not place himself for ever out of the reach of similar temptation in the future, the Prince was really undertaking the unpleasant but necessary duty of an upright judge? In the society over which he presided on that occasion there is practically only one law. To cheat at cards is the only sin recognized as mortal. All manner of other sins and uncleanness are forgiven freely according to the peculiar ethics of Society, but cardsharpening—never! When the accusation was brought to the Prince, he found himself compelled to choose between the strait and narrow path of insisting upon the maintenance of the only ethical standard left, or to take the broad and easy road of allowing that last remnant of a sense of right and wrong doing to be trodden underfoot. The Prince, to do him justice, never seems to have hesitated. It may be that he imperfectly realized the risk of insisting that justice should be done though the heavens fell, but he saw his duty a dead sure thing, and, like Jim Bludso on the burning boat, he went for it there and then. Had he done as many others would have done under the circumstances—nay, as many others have done—and hushed it up, Sir W. Gordon-Cumming

would have been still free to practise his peculiar arts at the card tables of society, but His Royal Highness would have avoided an ugly scandal which has brought him no small annoyance. In a small matter he took the same stand against the offender against his social ethics, as the Irish hierarchy took against Mr. Parnell, and as the Nonconformists of England have taken against Sir Charles Dilke. That assuredly ought to have been more generously recognized by the exponents of the moral sense of the community.

The fact is, of course, that ordinary folk are all at sea, because, for the most part, they don't understand, and therefore cannot appreciate, the immense distinction which Society makes between gambling fairly and gambling unfairly. "They are all gamblers alike," says the ordinary man, who never played at baccarat in his life; "perhaps one did cheat, but all gambling is more or less dishonest, and why make such a bother about Sir W. Gordon-Cumming's conduct?" Society will never understand that to at least thirty out of the thirty-nine millions in this country it is as absurd to condemn Sir W. Gordon-Cumming and to let his fellow gamblers off as it would seem to a vigilance committee in the far West to hang a thief who stole a horse and to acquit his mate who merely stole a mare.

Probably the majority of the Methodists in the country if polled to-morrow would decide that the man who kept the bank at baccarat was distinctly a worse criminal than the player who surreptitiously increased his stakes. In dealing with the ethics of the gamester these good people are out of their depths. It is as if they were discussing what happens in space of four dimensions. This is the real explanation of the Cumming cult, and, silly though it is, it is not at all difficult to understand.

We see just the same thing in the Forest of Dean, where good men in Church and in Dissent are supporting another perjurer of a much worse description on much the same grounds. Their charity leads them to ignore the weight of evidence that convinced judge and jury, and their unacquaintance with the profligacy of the corrupt society in which he lived naturally predisposes to doubt the antecedent possibility of acts which, to those who know the man, seem all but inevitable under the circumstances.

The other day a popular Wesleyan minister addressed a congregation in Leeds on the baccarat scandal. The newspaper report brings out very clearly the point of view of the non-card-playing public. The minister, says the reporter, had the sympathy of his audience in his plain, outspoken address. "Waving aside the *comparatively immaterial point of Sir William Gordon-Cumming's innocence or guilt*, he called attention to the evil example of the Heir Apparent to the throne, but for whose action the game would never have been played. "We are glad," said he, "to be loyal to the Throne and to the Prince, but we have a right to demand that the future King of England shall set an upright

example, and obey those laws which he expects his subjects to respect. The working-men were strongly urged to avoid those evils which seem to prevail so much amongst the upper classes, and the prayers of all were asked that the Queen might be comforted in this sore trouble."

That kind of sermon has been preached all over England, and, after all, it is natural enough. It is only those who are accustomed to go into the water who appreciate the significance of going out of your depth. Those who hold it wrong to bathe at all, and who have never wet their feet, can hardly discriminate between those who never venture out of their depths and those who do. That, they will say, is a mere detail—"comparatively immaterial." What business has any one to go into the water at all? especially one who from his position ought to set the example of remaining on dry land.

The extent to which the Prince is devoted to play has been much exaggerated. For ten years he has never touched a card in any London club. No one, of course, can pretend that the Prince has used his influence to abate the plague of gambling, but he has in his kind-hearted way often interfered in order to dissuade young friends of his from playing high. It will be replied, the Prince has often played high himself. But height is a question of degree. In the *Nineteenth Century* this month, Sir James Stephen, discussing the question of wherein lies the principal moral objection to gambling, states the views of Society accurately enough when he says:—

"The principle appears to me to be perfectly simple, and not very difficult to apply. It is that gambling, like any other thing, is a question of degree. A bet for one man is unobjectionable if it is a matter of shillings, for another man it may be of no harm if it is a matter of pounds; but questions of degree of this sort must by the very nature of things be decided by the people whom they actually affect—a man must decide for himself how much he can afford to lose, and if he is wise he will not exceed his limit.

But it will be said the Prince has exceeded his limit. If it were not so we should not hear so much about his immense debts—debts which it is confidently declared were incurred at the gaming table. But what proof is there that the Prince has any debts, much less debts incurred at the gaming table? What proof is there that he has ever lost heavily at play? His friends assert they wish he did lose. He keeps the bank at baccarat and the bank always wins.

And now that I have broached this subject of his alleged debts, I may as well go on to repeat the statements made to me on the highest authority. The matter, of course, is one upon which no outsider can possibly have personal knowledge. All that can be done in such a matter is to gather up the current rumors which find credence in the best-informed circles—such as that frequented by members of the Privy Council and the like—and to ask at headquarters what is the actual truth. You can be

refused information, of course, or you can be deceived. But in the latter case the responsibility for the deception does not lie with you—it lies with those on whose authority you publish the assurances which you receive.

I am in a position to give the most absolute contradiction to the whole series of falsehoods which have been disseminated so diligently in certain quarters. So far from the Prince being waterlogged with debt and embarrassed by obligations to money-lenders, I am assured by Sir Francis Knollys that the Prince has no debts worth speaking of, and that he could pay to-morrow every farthing which he owes. I am assured on the same authority and with equal definite emphasis, that there is not a word of truth in the oft-repeated tale of the mortgage on Sandringham said to have been granted first to Mackenzie and then passed on through the Murriellas to Baron Hirsch. The whole story is a fabrication, and is on a par with similar tales which represent the Prince as being financed by Israelites of more or less dubious honesty.

Further, it follows as a necessary corollary from this that, as there are no debts, there has never been any application to Her Majesty to supply funds. No funds were needed, for the debts do not exist. Not only has the Queen never been appealed to but no idea of making such an appeal has ever been entertained at Marlborough House. All the ingenious card-castle of caricature and of calumny raised upon this legend, of which I reproduce some Australian illustrations, falls to the ground. As for the report, half credited with a sort of shuddering horror, that it might be necessary to apply to Parliament for a grant to defray the Prince's debts, that also may be dismissed. No such grant has been thought of, for the simple fact that the Prince is not in debt and could pay to-morrow every farthing that he owes.

Such an assurance, given to me for publication on the authority of Sir Francis Knollys, the Prince's private secretary, will be read throughout the Empire with pleasant surprise. It is hardly too much to say that almost every one believed exactly the opposite, nor would I have printed the above statement if I had not received it from one who was undoubtedly in a position to know, and who, as a gentleman and man of honor, is incapable of misleading the public in any statement that went forth on his direct authority.

THE POLITICAL SIGNIFICANCE OF THE SCANDAL.

When I was down last month in Northampton I was astonished to find how vehemently the Prince's conduct was condemned by plain country folk, who probably do not know the difference between baccarat and bagatelle. "Look here," said a farmer to me over the supper-table, "I hope you will make it plain that such as he will never be allowed to sit on the throne. We don't want any gamblers to reign over us." The question of the guilt or innocence of Cumming was to them perfectly immaterial. If they did not exactly say that the infamy was in the

gambling, not in the cheating, they stoutly maintained that it was more infamous for the Prince to gamble than for the baronet to cheat, and the opinion was freely expressed that if even-handed justice were done without regard to persons, H. R. H. ought to be in the lock-up. The opinion of these straightforward, quiet country folk was echoed with more or less modification in quarters of unimpeachable Conservatism and loyalty. It was not merely the baccarat, they said, but the kind of life of which this was an illustration. Rightly or wrongly there is a suspicion in the minds of many simple folk that the private life of the Prince of Wales, especially in relation to the other sex, is not a subject to which any one can allude without casting a reflection upon His Royal Highness. It is in vain that you ask for tangible facts or verified instances to support the dark cloud which in their minds hovers round the Prince's head. They smile when you quote the Prince's declaration, made nearly thirty years ago, when he said, "I cannot divest my mind of the associations connected with my beloved and lamented father. His bright example cannot fail to stimulate my efforts to tread in his footsteps." "Perhaps so," they reply, "but if so, then the Prince has somehow missed his way." It is this uneasy sense of a background of a life of self-indulgence which has given force and volume to the outcry against baccarat. It is absurd to imagine that the average Englishman, who regards the turf as a national institution, and inscribes a Bible text over the Stock Exchange, would have made such a fuss over a mere game of cards. In most cases when his critics are pressed, they take refuge in the other deadly sins, which they seem to believe are or have been in high favor with the Prince and his *entourage*. But it is unfair to hang a man for swearing because you are morally convinced he spent his youth in horse-stealing, and there is very little logic in the condemnation heaped upon the Prince for playing baccarat, when the offences in the mind of his assailants are of an altogether different category. "It is all of a piece," they growl. "We have never had a chance before, and he shall have it hot now." This fashion of punishing the Pope for Cæsar's crimes, and of slanging the Prince of Wales after he has become a grandfather for the sins of his hot youth, is, however, most unjust and misleading. It is detrimental to the interests which it seeks to serve, for, even supposing all the current gossip to be correct, the exaggerated condemnation passed upon baccarat contrasts so much to the silence observed about the other things, as to imply that card-playing is far more heinous than other offences, which, although not judicially proved, are nevertheless almost universally assumed to be true.

The comments of the *Times* and the *Standard*, among others, proved that sentiments usually denounced as Puritan and Methodist have gained a lodgment in quarters hitherto unsuspected of such sympathies. As the Lord Chief Justice reminded the jury, we are no longer living in the days of

Stuart and Tudor, and princes must expect that their actions will be criticised in a spirit very far removed indeed from the sycophantic loyalty that prevailed before the Commonwealth. But they might at least be consistent in their moralizing. When the Gloucester Congregationalists took upon themselves to reprove the Prince for card-playing without apparently caring to say one word in condemnation of the infinitely more flagitious conduct condoned at their very doors by some of their own body in the Forest of Dean—the cynic can hardly repress a smile. However much we may discount these deliverances, there is no doubt that the resolutions passed by representative religious associations are at least indicative of the set of certain steady currents of public opinion. Hence, I reproduce here a resolution passed unanimously by the Methodist New Connection Conference, which met at Leeds last month:—

That the Conference feels bound to express its deep sorrow at the recent revelations in a court of law, of gambling and cheating in gambling by those who occupy high positions in society, and from whom, therefore, a high example of virtue should proceed. But it is most concerned that His Royal Highness the Prince of Wales should have been so prominently and intimately involved in these disreputable proceedings. The Conference feels that such encouragement to vice and immorality by one from whom the nation has a right to expect impulse and encouragement to its higher life is fraught with great danger to its future well-being. It earnestly hopes that all such practices by one who aspires to be the king of a Christian people will henceforth cease. The Conference rejoices to observe in the discussion arising out of these proceedings, that the moral sense of the country demands that those who occupy positions of trust and authority should be men whose character and conduct entitle them to public confidence.

Note in this resolution the curious phrase describing the Heir Apparent as "one who aspires to be the king of a Christian people." In the minds of these good men—who represent congregations in all parts of the land—the right of succession has already become attenuated to a mere aspiration which may or may not be gratified.

The seriousness of all this, and its bearing upon the future of the Monarchy, cannot be disputed, but its full significance can only be adequately appreciated when we take into account the immense change that has come over the world since the Prince of Wales was born. In those days the English-speaking world was two-thirds monarchical and one-third republican. To-day it is two-thirds republican and only one-third monarchical. Every day the English-speaking folk, who are to all intents and purposes under republican institutions, grow comparatively more numerous. There is no active republican propaganda at home. Mr. Bradlaugh is dead. But the influence of the republican communities beyond the sea has made itself felt even in the most courtly circles. Democracy is triumphant. France is a republic in name as well as in fact. Spain was a republic a short time ago, and

may be a republic to-morrow. The fall of the unobjectionable Dom Pedro cleared the last remnant of monarchy out of the western hemisphere. All our great colonies, although content enough with a sovereign like the Queen, regard monarchy and monarchs from a purely democratic standpoint. Hence the air, like that in a fiery mine, is charged with explosive gas, in which a single serious scandal—I do not mean such an affair as this game of cards—might act like the match which the miner strikes to light his pipe. And a Prince who has surrounded himself with boon companions more worthy of Prince Hal in his unregenerate days than of Prince Albert, and who amuses himself in a fashion that subjects him to risk of exposures before the courts, acts exactly as such miners used to do until they were literally killed into observing the elementary precautions of safety. The difference between the England of to-day and the England of George IV. is the difference between a coal-pit free from gas and one which has been filled with sulphuretted hydrogen. In the former you can smoke in safety all day long—in the latter, a single match may wreck the mine.

THE SECRET SOURCE OF ALL THE MISCHIEF.

How comes it that, after fifty years of such a reign as that of Her Majesty, we should now be landed in this disagreeable difficulty? The cause, we are told, is not far to seek. It is to be found in the character of the Prince of Wales. But we must go beyond that. For character itself is largely influenced by, if it is not altogether the product of, circumstances. What, then, are the circumstances which have contributed to fill Europe and America with contemptuous laughter at the spectacle presented by the Heir to the Throne? The truth, I take it, is this. The Prince of Wales occupies a position which exposes him to temptation against which human nature is not proof, because it deprives him of the balance weight which would have enabled him to stand firm.

Every human being has not only a natural inclination to sin, but also a very potent detestation of being bored. And by our Constitutional arrangements we have succeeded in placing the Prince in a position where he must of necessity be bored inexorably. All day and all year long he is doomed to an endless sentry-go of monotonous and soul-wearying ceremonial. His social duties have frequently been descanted upon, and they are onerous and exacting enough to occupy almost all his waking time. But after dinner he gets a respite, and then *le Prince s'amuse*—with such results as we see. No doubt a man of exceptionally strong character might create for himself out of all this Sahara of royal functions an oasis of enjoyment, or a man of imbecile mind might come to regard the reception of addresses and the laying of foundation-stones as the chief end of man, and one for which it was worth while having an immortal soul incarnate in the flesh. But the Prince is neither a genius nor an

imbecile, and so it comes to pass that he is simply bored, and has sought his distractions at the card-table, and in times past in those pleasures of the senses which are apt to transform themselves into "deadly sins."

It is impossible to cast even a cursory glance at the Prince and his alleged shortcomings without being struck by the close analogy which exists between his position and its outcome, and the position of women in modern society and the results which necessarily follow therefrom. The Prince, like the fine lady, is set on a pedestal apart. The one has the surface homage of conventional loyalty, the other the equally beautiful mockery of customary chivalry. No one contradicts the Prince, no one contradicts a lady. Both Prince and fine lady are habitually treated as if such creatures were much too good for human nature's daily food. They are pampered and amused, and taught from infancy to attach an altogether ridiculous degree of importance to outward appearance.

The parallel is so exact that there are whole passages of Mary Wollstonecraft's admirable treatise on the "Rights of Woman," which without the alteration of a syllable might be reprinted as explaining how it is that the prayers of the Church have never been answered in the case of the Prince of Wales. Women, like the Prince, suffer from the mock homage with which they are surrounded; they are sacrificed to the dominance of man, as the Prince of Wales has been sacrificed to the Constitutional machine. Deprived of all direct share in the responsibilities of government, never consulted as intelligent beings about the solution of the problems of State, shut up to the mere drudgery or the frivolity of life, their character deteriorates. We have mended matters to some small extent in the case of women; we have left it as bad as ever it was, or worse, in the case of the Heir Apparent. And as we have sown, so have we reaped. If we really wish to improve things we must change all that, and that right speedily. The Prince is frequently contrasted, very much to his disadvantage, with his father. But the Prince Consort was king in all but in name. He was constantly saddled with the responsible duty of advising his wife in all the gravest affairs of State. He was "in the swim" and behind the scenes in everything. If the Prince of Wales had been saddled with his father's duties, he might have developed somewhat more of his father's virtues. Instead of doing this, we did exactly the reverse. His mother went into retirement as of the mausoleum, and he, when in the full vigor of his youth, was called upon to fill the duties of leader of English society. In a democratic or constitutional state, politics form the preoccupation of all serious men who find themselves sufficiently near to the centre of things to acquire knowledge at first hand of the problems of State. But from all political controversy the Prince was fenced off by an impassable wall. The Queen and her ministers alike impressed upon him that there is no place for the Heir Appa-

rent in politics. His own taste did not lie that way, otherwise no Constitutional fictions would have prevented the son and heir from being the constant adviser and confidential secretary, as it were, of his widowed mother, the Sovereign Lady of the Realm. But we have no right to expect from those born in the purple the faculty of vigorous initiative. Princes, like most men, take the line of least resistance. Just as no Society lady a few years ago would have dreamt of taking politics seriously when the world of fashion, of intrigue, and of amusement lay at her feet; so the Prince, finding that he could not succeed his father as his mother's right-hand man, without an effort that was uncongenial to him, suffered himself to be carried off into the primrose path of dalliance by the fast companions of his set. All that followed came as a natural result. He became, he was doomed to become, a mere social ornament, surrounded by any number of social parasites.

All that the world had to give of pomp and pleasure was his without an effort. If he had possessed the wishing cap of fairy tale, he could not have had the world and all the things that are therein more absolutely at his disposal. His whim, his caprice, was law. Within the velvety paddock set apart for the Heir Apparent his will was supreme. But struggle was denied him. The Governor of Holloway Jail told me that he deplored long sentences, on account of the benumbing effect they had upon the mind of the prisoner. The convict has no daily battle to fight. He has his appointed tale of oakum to pick, but his bread is given him, his water is sure. If he needs anything, he touches a bell, and a turnkey supplies his want. No forethought is needed; an outside agency has superseded the struggle for existence by a turnkey providence, and the result is the man becomes month by month less of a man and more of a sloth. His mental faculties become sluggish. His horizon gradually contracts, and he shrinks into a mere digestive apparatus and human automaton. We can see the same process producing the same results in the more splendid cells of Sandringham and of Marlborough House. When to wish is to have, there is no incentive for exertion; self-denial seems ridiculous; self-indulgence becomes the only law of life. Royalty has many advantages, but it is a hothouse at the best. Its scions never enjoy the bracing blast of the fierce northeaster. Our princes are never put to school under the stern preceptors which discipline other men. The marvel is, not that the Prince of Wales should have disappointed many hopes, but that he should have preserved so many of the ordinary virtues of humanity, and should retain unimpaired to this day so high a sense of his obligations within a certain limited sphere.

From 1865 to 1871 the Prince, "with youth at the prow and pleasure at the helm," abandoned himself to the full enjoyment of the life of the senses. Every door stood open before him, save that which led to the council chamber. His boon companions hur-

ried him from room to room of the Palace of Lucifer, in the "Faerie Queen," where Gluttony was Steward and Sloth the chamberlain who called to rest. From time to time faint rumors of the kind of life which the Prince led reached the outer world, but they were speedily hushed to silence. The Mordaunt Divorce Case led for the first time to distinct accusations, which were rebutted in the witness-box to the satisfaction of the Court. People hearing of the Prince's wild oats, remembered George the Fourth; others, more charitable, referred to Shakespeare's Prince Hal, and hoped that after a time he would slough off this foul coil.

Even the austerest Puritan remembered the temptations which assailed the Heir Apparent, and reflected that it was perhaps too much to expect from the nephew of George the Fourth the virtues of St. Anthony. But not all their charity could blind them to the fact that the Prince's set were re-establishing, under the very shadow of the stainless throne of his widowed mother, a princely court which bore a family likeness to that of the Tuilleries under the Second Empire.

Then, as it seemed to many of these dissatisfied moralists, by the interposition of a merciful Providence, the Prince was prostrated by fever, and for long lay battling with death. In the North of England, where I then lived, the feeling with which his fight for life was regarded differed widely from that which found expression in the press. Broadly speaking, the stalwarts of the North in those days only wished him to recover if they could be certain that he would leave the sick-room an altered man. I well remember a leading Radical in county Durham coming into the office of the *Northern Echo* one of the nights when the malady was at its worst, and arguing that the only proper and fitting leading article to publish on receipt of the telegram of his death was the single line, "De mortuis nil nisi bonum," and then to fill up the rest of the column with significant asterisks. When he began to recover there were many expressions of opinion that England might find herself "cursed by the burden of a granted prayer." The charitable hoped for the best; and when the Prince drove through London to take part in the National Thanksgiving Service in St. Paul's, every one thought, or at least said, that the Prince would now turn over a new leaf, and that, brought back from the gates of death, he would prove to be more like Albert the Prince Consort than Albert Edward before his illness.

That is twenty years since, and there is no doubt that the Prince has profited to some extent by the lessons of that crisis in his history. That he has not profited much more was due to the fatal circle in which he was bound. It was from his recovery that he began to wish to take more part in public life. That aspiration, if it had been welcomed by the Queen and her ministers in the spirit that would not quench the smoking flax nor break the bruised reed, might possibly ere this have redeemed the Prince. But the force of old habits, the attraction

of old associates, proved too strong. No new sphere of action was opened to him; but instead thereof the mill-horse round of ceremonial grew year by year more exacting. From time to time the Prince struggled against the soul-deadening routine of his royal existence, but whenever he ventured to make a way for himself he was politely but firmly thrust back. The visit to India was one welcome break in the dreary round, and his appointment as one of the Royal Commissioners on the Housing of the Poor was another. How on earth Her Majesty's ministers ever mustered up courage sufficient to permit the Heir Apparent to touch, be it only with so much as one of his finger tips, the responsible duties and burdens of citizenship, remains to this day a mystery. Mr. Gladstone was then prime minister, which may account for it, and it deserves to be noted as a welcome and bold innovation, which, if it had been followed up, might have redeemed everything. Unfortunately, it was not followed up. The Prince attended all the sittings, went slumming in the East End, invited the Commissioners to Sandringham, and, in short, did his first maiden commission excellently well. But never again was he permitted to share in anything serious.

Meanwhile all the sentry-go was resumed, and made more onerous than ever. Life became more and more an unceasing round of appointments, interviews, foundation-stone laying, exhibition opening, and the like. The Prince, it is universally admitted, performs all his functional duties with precision, punctuality, and courtesy. He attends, for instance, with the utmost regularity the meetings of the Council of the Royal Agricultural Society, and contrives never to look bored for an hour on end. Beside his royal official duties, he has endless business to transact in connection with his estates.

It would be a mistake to under-estimate the importance of the work which the Prince performs merely from a ceremonial point of view. After all, ceremonial counts for a good deal in life, and it is an excellent thing to have our ceremonial functions discharged with almost ideal perfection. Together with a great deal of mere sentry-go there is also much of genuine interest. The Prince has seen nearly everything that is best worth seeing in the United Kingdom. He visits one great town after another, and he rightly accepts invitations from hosts, even although, like the Wilsons, they are not of blue blood, and have no claim to have come over with the Conqueror. Of all the unreal snobbery that disgraced the press during the recent outcry against the Prince, the most utterly hollow was that which made it an offence in the Heir to the Throne to visit the country seat of a plebeian. It is absurd to pretend that the Prince's labors are herculean, but on the other hand, the diary of his day's work is sufficient to prove how idle is the popular impression that our Prince of Baccarat spends all his night at cards and his days on the race-course. He has an immense deal

of worrying, monotonous work to do, and one of the most curious reasons alleged in defence of his after-dinner card-playing, is that he is so utterly worn out by the arduous drudgery of his day, nothing but the stimulus of the gaming-table would suffice to keep him awake!

There is no doubt some force in the excuse. The overdriven laborer or worried wife who seeks distraction in the ale-house is acting upon the same principle as that which drives the Prince to bacarat, and occasionally to the dissipation of Paris. He cannot get "thrills" out of his work, and as he has no simpler means of getting "thrills" easier than at cards, or on the turf, it is there where he is to be found. There is no serious sustaining purpose in his life to give dignity to his thought and occupation for his leisure. What wonder if in his case, as in so many others, "Satan finds some mischief still for idle hands to do." Far more people take to vice as a means of finding relief from ennui than from any over-mastering passion. Distraction is sought for as hid treasures, and almost all that a man has, he will give to escape from boredom.

IS THERE A REMEDY?

This state of things is very serious, but fortunately it is not without a remedy. Everything here again depends upon the character of the Prince. It may be that the fatty degeneration of the moral sense which often sets in after prolonged self-indulgence may have made so much progress that a change for the better is impossible. If so, no human power can save the Prince from the abyss, and he may count himself fortunate if a timely recognition of his own impossibility may save his country from constitutional convulsion.

There is no doubt that if one-half, or even one-twentieth part, of the statements constantly repeated about the Prince and his *entourage* were ever to be publicly proved in the Courts, as it might be any day by the merest accident if the stories are true, England would find itself confronted by a similar dilemma which confronted Ireland after the O'Shea Divorce Case. To save Home Rule Ireland sacrificed Mr. Parnell, and to save the Monarchy England would have to accept the abdication of Albert Edward. The materials for such a scandal, however, may not exist, and even if they do the peril may easily be averted if the Prince of Wales takes to heart his second warning. He had his first twenty years ago; he has his second to-day. If it is neglected, he will probably discover that the third will precede its fulfilment as the lightning flash precedes the thunder. This is no doubt plain speaking, but who that read the papers in the month of June can doubt that in such plain speaking there is the truest loyalty?

Those who know the Prince of Wales intimately assure me that, notwithstanding all the mistakes—which outsiders would call by a harsher name—of his past life, he is capable of rising on the ashes of his dead past to something more worthy of the na-

tion of which he will, in the ordinary course, one day be the crowned head. If so, there is no one who will more sincerely rejoice than those who have been foremost in denouncing the scandal of Tranby Croft. That in itself, it cannot be too often repeated, would never have been more than a nine days' wonder if it were not for the universal impression that the incident was but a sample of the kind of life the Prince was living. It was but the peak of the iceberg that alone showed above water and testified to the huge mass below. What that impression is finds far more force and out-spoken expression in the cartoons of American caricaturists, which are reproduced here, than in any of the printed comments of our own press. But of the English-speaking family the Americans now form the largest section, and there is not an Englishman or Englishwoman who will not blush at the thought that a sovereign of ours should ever be represented in this fashion in the press of our transatlantic kinsmen.

The fact is that the old conception of the constitutional monarch, which made him, as Napoleon said, a fatted hog, is breaking down—has, indeed, already broken down. At present the strongest influence which tells in this direction is not republican, but monarchical. The German emperors have revived in the popular mind the almost extinct conception of real kingship. The average Englishman sees and understands the republican system, which he establishes everywhere beyond the seas where he founds a colony or a state, and he is now beginning to see and understand the monarchical system under which a young and energetic Emperor rules as well as reigns not only by virtue of his descent but because he is the hardest-working and nimblest-witted of all the Germans. We have enjoyed for more than fifty years a crowned republic, under which there is united the freedom of the republican system with the order, the decorum, and the stately life of an ancient monarchy. The years will bring us no second Victoria; but Her Majesty has accustomed her subjects to an ideal which harmonizes ill with the disrepute that gathers round the crew of revelers at Tranby Croft and their princely chief. The Prince himself, in a dim, half-conscious fashion, recognizes this truth and aspires after something better. But if he is to have a chance he must be given something better to do than merely to lay foundation-stones and maintain the reputation of being the best dressed man in London. In other words, it is with the Prince as with the sex whose political lot he shares. He must be emancipated, he must be enfranchised, he must be weaned from frivolity by being allowed to share responsibility.

Of course I assume, as I have a right to do—the Prince being now fifty and a grandfather—that the nation can count with some certainty upon an entire and final abandonment of all those failings which have left so unpleasant a memory in the public mind. While I admit without reserve that if the assertions so constantly repeated in society as to the

morals of the Prince and his *entourage* could be proved in open Court, the monarchy could only be saved by treating the Prince like Jonah, it must equally be borne in mind that nothing has ever yet been proved in court that justifies these accusations, that those who know him well declare that nothing of the kind could be proved, and that the Prince, equally with the meanest of his future subjects, is entitled to be regarded as innocent until his guilt has been judicially established. It has never been so established in the past, it may never be so established in the future. But as there is never any smoke without fire somewhere, and there is now established, on uncontroversial evidence, the devotion of the Prince to gaming, we are justified in saying that if the danger ahead is to be averted, there will have to be a radical change at headquarters.

It has been said half jestingly by some of his apologists, that it is a mistake to be too hard upon the Prince for gambling. Everything is comparative in this world, and although baccarat may not be a proof of a virtue in itself, but if it has been used to drive out worse things, it may be regarded as the ally and not the enemy of a virtue struggling into existence. It may be so; but if so then we may hope that the time has come for the Prince to take a step on the upward road. And it is the duty of the nation to make this second step as easy as possible.

But how can this be done? It is not difficult if the Prince is really going to turn over a new leaf, and really set to work to make up for lost time. It is perilous in the extreme if he is not going to do these things. For to bring him more to the front, and give him more responsible functions if his set is to continue to be the centre of moral contagion that it used to be, would be the short cut to the republic. If the nation gives the Prince a new chance, it is a case of double or quits. It is to be a fresh chance and a new place to do good, it is not to be an extension of the area of demoralization. If the Prince is so much wedded to his counters and his boon companions—even minus Sir W. Gordon-Cumming—that he cannot support existence without them, then by all that is sensible let him stay where he is and as he is, and do not let us raise him any higher in the sight of all men, for the higher the pinnacle the more conspicuous the scandal, and the more disastrous the fall. Granting, however, as we do and must, that our elderly Prince Hal is going to cut his Falstaff, and Poins, and Bardolph, and other companions of the green-room and the green table, it will not be difficult to suggest ways and means by which the Prince might be afforded a healthy interest in public affairs, and the Empire benefited by the utilization of what is at present a wasted force.

HOW IT COULD BE DONE.

The Prince remarked the other day to a friend of his, somewhat pensively, upon the difference between his nephew, William of Germany, and him-

self. "Look at my nephew," he said. "He is but a youth, but he is the centre of everything. He orders everything, directs everything, is everything. Whereas I am not allowed to do anything at all." That expression of His Royal Highness's justifies a hope that there is in him sufficient aspiration after higher things to make it worth while to endeavor to utilize the Heir Apparent in the service of the Empire.

In the French and American republics coolheaded observers as far apart as Paris and New York have no hesitation in laying their finger upon the folly of our English system of spoiling the Prince of Wales. A writer in the *Figaro* says:—

The English have no right to get indignant with their Heir-Apparent; but it appears to me that they would do well on this occasion to make some slight reforms themselves. If they want princes to be prepared to act as kings, they must not keep them entirely out of the domain of politics. If they want the Princes solely as ornaments, they ought to make them a suitable allowance. If they don't want princes at all let them say so. Meantime, they have no right to flagellate Queen Victoria's son with the maxim, however just it may be, that a prince has higher duties to fulfil than an ordinary individual. Prince! he is so little of a prince, the Prince of Wales!

Almost in the same strain, the *Independent* of New York says:—

The baccarat case has moved more loyal Britons to ask than ever asked the question before what possible excuse there can be for keeping up such a prolonged, expensive, and dangerous sham as an idle Heir Apparent with no duties, no responsibilities, and nothing in the world to do. Frederick of Germany, while he was Crown Prince, was kept full of care and responsibility which led straight to the supreme duties of the head of the state. In England the actual royal responsibilities of the Sovereign are not great, and those of the Heir Apparent are still less. The Prince of Wales is past fifty, and has not yet had responsibility enough to have ceased to be frivolous. The whole system is bad.*

The whole system is bad indeed, and therefore the whole system must be changed. But how? That is the question to which I will attempt to suggest an answer.

Let it be admitted, as a matter beyond all controversy, that whatever is found for the Prince to do, must be outside the pale of party politics. That limitation, which at one time would have practically sealed the whole field of interest against the entrance of the Heir Apparent, is now a matter of little importance. Party politics to-day consist almost exclusively of Home Rule and its related questions. Exclude Home Rule, and there is hardly the difference of tweedledum and tweedledee between the two parties. The Prince of Wales can therefore be provided with an ample field in which to exert himself in the service of the Empire over which he will one day reign.

It is an open secret that the Prince of Wales was

* Both quoted in the *Pall Mall Gazette*, June 25, 1891.

very anxious to serve on the Labor Commission. He had served on the Commission on the Housing of the Poor, and he saw no reason why he should not be a member of the Commission which owed its existence to the initiative of Sir John Gorst. But for reasons of state, the ministers of the Crown snubbed the Prince and excluded him in the same arbitrary fashion as they excluded women from the list of their Commissioners. It is easy to see many good reasons why a prudent prime minister might deem it undesirable to sandwich the Prince between Mr. Livesey and Tom Mann. But it is equally easy to see that if the Prince had occupied a seat on the Commission it would have brought him into close contact with the stern realities of existence among the poor, and would have given him opportunities of which he would have been able to avail himself to use his undoubted abilities in the service of the nation.

I say undoubted abilities, not because I believe the Prince to be a genius, but because he has partly inherited and partly acquired qualities that are quite invaluable in such inquiries as those of a Royal Commission. He has an unfailing courtesy, an unwearying patience, a marvellous memory, and a kindness and *bonhomie* which are rare among Royal Commissioners. He has a genuine sympathy with the people. There are in him all the elements of a Democratic Prince. His presence on the Commission would have been an education for himself in practical sociology, and for both employers and employed in the finer qualities of a pleasant social intercourse between man and man.

The fact that he was a commissioner would have added to the prestige of the Commission, and when it came to summing up, his influence would have been weighty in favor of unanimity and practical good sense.

All this must be admitted by every one who gives the subject a moment's reflection, but it is possible that the practical danger of bringing the Heir Apparent into the arena of controversial sociology may justify Lord Salisbury in vetoing the Prince's wish. Nevertheless, Her Majesty's ministers must recognize that as you cannot have an omelette without breaking of eggs, so it is impossible to utilize the Prince without running some risk. The risk does not lie on one side only. The risk of leaving the Prince to find the only zest of life in the card table far outweighs the worst perils that lurked in his nomination to the Royal Commission.

That mistake, however, has been made, and it is no use crying over spilt milk. There are two fields of activity which naturally suggest themselves as offering excellent opportunities for employing the Prince in a way that would be at once interesting to him and profitable to the nation. One is that of the colonies, the other that of the amelioration of the social condition of the people. Both are subjects in which the Prince is interested, and both stand very urgently in need of careful and systematic handling.

I will take the question of the colonies first. When, last month, two deputations waited upon Lord Salisbury to urge upon him the importance of taking steps to draw more closely together the world-scattered communities of English-speaking men, the Prime Minister said frankly that no question could exceed this in importance, for it involved the future of the British Empire. He said, further, that the time had fully come for getting out of the sphere of mere aspiration, and he invoked the strongest brains to examine the whole subject with the utmost care with a view to the preparation of some practical scheme which could be submitted to a conference of all our colonies. There Lord Salisbury left it, but there the prime minister of the crown ought not to leave it. A question which has in it the vast destinies of the future of the British Empire cannot, and ought not, to be left to be battle-cocked and shuttledored between ministers and federation leagues. If Lord Salisbury meant what he said, why should not the Government appoint a small but strong commission which, like Lord Carnarvon's Imperial Defence Commission, would sit in private for the consideration of the above question? Of that commission the Prince of Wales would make an admirable president. Such a commission would take evidence from all the representative colonists, would summon before it all the most experienced of colonial governors, and carefully examine into and report upon all the various suggestions which have been thrown out from time to time as to the best means of bringing together more closely the mother country and her imperial progeny beyond the sea. As president of such a commission the Prince would have unrivalled opportunities, which he now very much lacks, of getting into direct personal touch with representatives of the colonies. Marlborough House and Sandringham, in this way, might become as important centres for uniting the colonies to the mother country, as Westminster and the Law Courts. At present colonials are snubbed at the Colonial Office, and left neglected by Royalty. So little thought is bestowed on those upon whom the future of the empire depends, that even in such a simple and obvious thing as the issuing of invitations to the opening of the Naval Exhibition, the colonial agent-generals were not invited to attend. The Prince believes in the colonies. He is zealous for the Imperial Institute. He sounded the right note when he said, some years ago, that we should aim at making British subjects in Canada or Australia feel as much citizens of the empire as if they lived in Kent or Sussex. Why not, then, place him at the head of a strong, select private commission to devise ways and means for bringing this about?

That would be very well for beginning. But the Prince could very well do other work besides this colonial business. The Labor Commission, dealing with questions at issue between employers and employed, still leaves a great field unoccupied. What all social reformers everywhere are crying out

for is the elaboration of what may be termed a normal standard of the necessities of civilization. This is a matter that can best be drawn up by a royal commission, on which the Prince might well be invited to serve. As the Prince said the other day, "The time has come when class can no longer stand aloof from class, and that man does his duty best who works most earnestly in bridging over the gulf between different classes which it is the tendency of increased wealth and increased civilization to widen. On such a commission he would be able to give practical effect to this conception of civic duty. The commission would take the life of man from the cradle to the grave, from daybreak to sunset, from Sunday to Saturday, and ask what society, whether acting through the state, through philanthropic associations, or through commercial agencies, has done, and is doing, to render the life of the common man healthy, comfortable and dignified. After such a commission has collected evidence as to what is the best of everything yet devised by the inventive and constructive genius of mankind, it would find it an easy task to draw up a normal standard for, say, every aggregate of 10,000 souls. That standard once set up would tend by the mere fact of its existence to bring all communities up to its level. It would supply a handy test by which every one who wished to improve the conditions of life in his own neighborhood would be able to compare what is with what might be, and at the same time it would furnish a guide to the best information as to how and at what cost of money and labor the improvement could be effected. Take, for instance, to name only two topics out of a thousand, the two questions of the preservation of open spaces in the midst of crowded populations and the related question of providing cheap transit from crowded centres into the suburbs. Such a commission would ascertain what minimum of open space the best sanitary and municipal authorities considered as indispensable for the healthy life of an urban community, and would set forth the legal and local measures found most efficacious for securing the maintenance of that minimum at the least possible cost to the country. In like manner the question of transit would be treated in the same exhaustive fashion, so that every one who wished to know how cheaply and quickly it had been found possible to convey workmen from the heart of great cities to the open country would be able to turn to a certain page in the report and ascertain in a moment exactly the best that had yet been attained and the cost of attaining it. Communities are trying the same experiments all over the world, repeating needlessly the same blunders, traversing the same blind alleys, and beginning all over again. A royal commission to inquire into and report upon the best means of compiling and keeping up to date a universal register of the best results obtained by the human race in supplying its wants would be one of the most useful yet suggested. It would supply an endless field for inquiry. It would

bring the most interesting people in the world to London, and would enable the Prince to make himself the heart and soul of the whole of the forward social movements of the empire.

There could be no personal objection taken to this on the score of risk of breaking constitutional crockery or of dragging the Prince into the arena of party strife. It is good work that wants doing. It is work in which Prince Albert would have revelled. It presents endless variety, and therefore is of inexhaustible interest. Why can it not be adopted?

TO SANDRINGHAMIZE MARLBOROUGH HOUSE.

The notion that the Prince of Wales might be a better and a more useful man, if he had a better chance of doing more useful work, may be laughed at as an idle dream. Such a supposition, however, carries with it no antecedent improbability, and apart from the strength of the general argument, that what a man is depends very much upon what you give him to do, there is one fact which strongly supports the theory. The Prince of Wales at Sandringham is a different man to the Prince of Wales at Marlborough House. In his country place in the bosom of his family, surrounded by those to whom he stands in neighborly relation, over whom he has the responsibility of his position, his life is altogether different from that which he leads in town. At Sandringham he is freer, and at the same time more conscious of responsibility; therefore, he is at once less frivolous and more domesticated.

What a blessing it would be if we could but Sandringhamize Marlborough House, and establish in St. James Park something of the sense of the obligations of responsibility and of the conscious ultimate relationship to the poor which exist on the Norfolk estate. It is an old saying that "God made the country but man made the town," and it would be as the breath of heaven if the air of the Sandringham home could be brought to Marlborough House. The popular idea of the Prince as a man of pleasure has obscured the less generally known side of his character which is revealed when he is in the family circle. His worst enemies will admit that the Prince's greatest failings arise from too great kindness of heart. However far short he may fall of an ideal standard in some respects, he is in other matters quite a devoted family man. His tenderness to his wife during her illness, his constant attention to her wants, the pains which he takes to keep her informed of all that is likely to interest or amuse her, and the interest which he always takes in the welfare of the children, these are all strangely at variance with the popular conception which has gone abroad. The Prince and Princess have more tastes in common than most people imagine, and no wife could be more indignant at the injustice with which her husband has been assailed the last few weeks than the Princess of Wales. Certainly those good people greatly err if they think that in running down the Prince they are in any way

avenging the wrongs of the Princess. She is somewhat like her sister, the Czarina: there is not in her the stuff of an Elizabeth or a Victoria. But perhaps on that very account they live on much more harmonious and affectionate terms than they might have been had she been otherwise.

The Prince not less than other men—perhaps more than other men—has a claim to a little charity, which cannot show itself more profitably than in the manifestation of a very healthy skepticism concerning nine-tenths of the scandals current in Society. The mistakes, the follies, and the sins of his earlier life form a dark background which seems to afford plausible reason for thinking ill of the most innocent of his diversions. But if the man succumbed to the temptation thrown in his path, years by-gone, it is cruel to assume that every pretty woman to whom he talks is the object of a guilty passion. The very kind-heartedness which time and again has made him undertake the social rehabilitation of women suspected of frailties which never in the least affected the position of their guilty partners has led to imputations which were cruelly undeserved. The Prince may have been right or wrong, but he certainly did not do it from a deliberate design to demoralize society. It is much more likely that he did it from sheer sympathy and a dim half-consciousness of the injustice which damns a woman for sins held venial in a man.

In the case of one lady, since happily married, the Prince's intimacy gave rise to needless chatter both here and in France, but even the most censorious admit that the intimacy was never too intimate, and that the lady was without stain. If it were so in that case, it may be not the less the case in others, whose names are in every one's mouth. *Honi soit qui mal y pense.* Nothing has been proved, anything wrong is stoutly denied, and it is obvious that if any persons did exercise an influence that threatened the ascendancy of the more or less disreputable fringe of the *entourage* of the Prince, they would become the mark for every shaft that malice could poison and jealousy launch from her merciless bow. And the more innocent that influence was, the more careful would they be to impute it to all manner of evil promptings.

These are, however, but general observations, the justice of which in the abstract is undeniable, and I make no particular applications. All that need be is added, that those who ought to know do not fear the consequences if the Prince were to be compelled to conform to the present day scandalmongers in the open, and laugh at the imaginary perils which to others seem to menace the very exis-

tence of the monarchy. It cannot be said of him as it was said of the Iron Duke:—

“Whatever record leaps to light he never shall be shamed.”

It is at least obvious to him and to all men, after the commotion which Tranby Croft has made, that no one could answer for the consequences if any serious scandal of a different kind were to come before the Courts.

An irate old lady, the other day, speaking of the Prince from the fulness of knowledge and disappointment, is said to have exclaimed, “Don't talk to me of his changing. He is not a child. He is over fifty. No one changes after fifty.” But another old lady remarked, “There is nothing impossible to the grace of God, even after fifty.” A new life may come with new opportunities. The Prince has good qualities. He has occasionally the loftiest aspirations, which this time, we hope, will harden into adamantine resolution.

The tide of blood in me
Hath proudly flow'd in vanity till now;
Now doth it turn.

I survive
To mock the expectation of the world,
To frustrate prophecies, and to raze out
Rotten opinion, who hath writ me down
After my seeming.

So said the fifth Harry after his accession. If so says the latest of the royal line, then indeed, Tranby Croft will have been a blessing in disguise.

In these last days many men have talked glibly about a republic. Such words are lightly spoken, but those who utter them have little weighed their significance. No such breach in the historical continuity of our Constitution should be spoken of save with bated breath, as men speak of a possible catastrophe—which may Heaven in mercy avert. If there were no other reasons, and they are without number numberless, there is good reason for deprecating any change which would deprive one half of the human race of the only opportunity ever afforded them of proving their capacity for supreme position. Until a republic has been created that ventures to elect a female president any subversion of the monarchy would be a disaster to progress. It would be better, much better, to confine the succession to women. We have always done well under female sovereigns. But these considerations are remote and speculative. The question of the Prince and his position is immediate and practical. Is it not time that at last we began to endeavor to help him to fulfil our own prayers?

CROMWELL AND THE INDEPENDENTS; OR, THE FOUNDERS OF MODERN DEMOCRACY.

Within the past month of July there has assembled in London the first International Council of the Independents, the present-day representatives of the religious sect to which we largely owe the remodelling of the world. The Independents have remade England in their own image. The British Empire as we now know it, the American Republic as it exists to-day, are superstructures reared upon the foundations laid by the despised sectaries, who in jail, on the gallows, and on the bloody battlefield earned the royal prerogative of transforming the laws, the institutions, and the very political atmosphere of the land in which they were born.

History, all history, is as miraculous as the day dawn or the blossoming of the flowers in spring-time; but there is no more miraculous chapter in the annals of our race than the transformation effected by the Independents in the polity of the world. It is a strange reverse process to the transformation which the world wrought in the Church in the early days of Christianity. The Roman Empire in dying bequeathed its ideas, its system, and no small portion both of its genius and of its crimes, to the new religion which had sprung up under its feet in the Catacombs. The world transformed the Church, and the Popes appeared in due time as the heirs of the Cæsars. Within the last three hundred years of the Christian era we witness a great movement in the opposite direction. The Church, the Church of the Independents, has gradually transformed the world. The whole of English-speakingdom, if we may coin the word, is now governed upon the principles first brought into the domain of practical politics by the early Independents. Nor is it only in the English-speaking world that the Independents have created a new state. The French Revolution was but a Continental adaptation, with blood and fire accompaniments that had better have been omitted, of the fundamental doctrines for preaching which the early Independents had been hanged. They are, it may be fearlessly asserted, the remodellers of the modern world. The great principles upon which all society is now based, although they had, of course, been recognized in very early times, as in the first making of England, were first proclaimed and enforced and put in a way of practical realization by the Independents. They were the pioneers of all our liberties. The spirit which they generated in the conventicle has become the oxygen of the atmosphere of modern civilization. If you want to see the democracy of our day in its cradle, you must go back to the years when the Brownist sectaries, in the reign of Elizabeth, first confronted an intolerant and contemptuous world with the realized conception of a free commonwealth, emancipated from the feudalism of the old Monarchy and the intolerance of the Established Church—a conception which has been the matrix in which every New England beyond the Seas has been cast, and which tends every day more and more to complete the transformation of our own country. The Independent church was the germ cell of the modern Democratic state. In the United States of America and in the colonies, where the New World has been as a sheet of blank paper on which the new settlers could trace at will the outlines of the new commonwealth, the ideas of the Independents have been adopted almost in their entirety. In England, where the Old World has struck its



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roots far down into the lowest strata of society, much still remains to be done before the nation fully assimilates the principles of the Independent meeting-house. The Established Church still lords it over God's heritage, offending in principle and in practice against the elementary doctrine of religious equality. The corpse of feudalism still lies in state in the House of Lords, and caste distinctions, plutocratic or otherwise, still deface and deform the simple brotherhood of a free and equal citizenship which forms the solid basis of the modern state. But everywhere and always the leaven of the Independents works and is working, and will work until it has subdued all things unto itself. The other side will, no doubt, exist. The prelates and the princes, the swashbucklers and the braves will survive. But they will go under. The future is not with those who seek to set up again the dead past upon its throne. It lies with the men of stronger faith and clearer insight, who first saw in the simple Christian polity of the New Testament Church the clue to the solution of the difficulties of the modern state.

The English-speaking world represents with curious fidelity the limitations as well as the abounding strength of its Independent model. Notably is this the case in two directions. The first in the failure, up to the present time, of the English communities to recognize that in citizenship as in the Church there must be neither male nor female. There are exceptions, no doubt. Wyoming is a case in point, and the right of women not only to elect but to be elected to school boards indicates the extent to which the ancient usage of the Independents in allowing women to vote in Church meetings is working its way



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THE INTERNATIONAL COUNCIL—A GROUP OF ENGLISH CONGREGATIONALISTS.

into the modern state. But Independents unfortunately trammelled by a liberalism that made them regard the limitation imposed on Corinthian women as the universal rule of the Church, never recognized the female ministry as freely as did the Friends in the seventeenth, the Wesleyans in the eighteenth, or the Salvationists in our time. Hence the source of much trouble, and the certainty that, following the precedent of the Independent conventicle, the right to elect will be conferred upon women in the state long before they succeed in securing its logical corollary in the right to be elected.

The second point in which the Independent new modellers have somewhat hindered progress is visible in the present condition of the British Empire. The Independents, as their name implied, were jealous of the independence of each particular church and congregation. In their protests against prelates and presbyters, who were but priests writ large, they pushed the right of isolation to the extreme. As it was with them, so it has been with our colonies. Each colony acts like an independent church. It stands apart on its own feet, it elects its own officers and makes its own rules; it is a law and a world unto itself. Nothing can more clearly demonstrate the failure of either the Episcopalian, the Presbyterian, or the Methodist Church to impress its character upon the English-speaking people, than our present Imperial chaos. Independence has stamped its peculiar character upon the English world, and it would be well if it had not been quite so successful.

This is serious, but it is not fatal. The Independents are beginning somewhat tardily to recognize the need for fraternal union. This International Council is itself a proof illustrative of this tendency. But the most reassuring demonstration of the compatibility of federation with independency is afforded by the history of the United States. The sons of the Pilgrim Fathers not merely federated a continent, but when the descendants of the Cavaliers attempted to rend the Republic in twain, they showed that the heirs of the Puritan traditions were as able to wield the sword in defence of federal unity, as their forefathers were to use it in vindication of the liberties of the people. In the British Empire, the antagonism of the old with the new, and the imperfect and halting application of the principles of Independency to the body politic, have retarded the natural development of the federal principle. It is coming, however, and those who disbelieve this may at least recognize that if it does not come all is up with the Empire. Possibly and providentially this centrifugal tendency of Independency may but retard the federation of the Empire until the time has fully come for undoing the fatal mistake of George III. and of uniting the English-speaking commonwealths—Republican and Imperial—in a fraternal federation. Nothing could be more in harmony than this with the traditions of the men of the *Mayflower* and the men of the Commonwealth. Towards that great ideal our efforts should constantly be directed, and so strong is the sense of brotherhood amongst some of us that, if there were no other way, the reunion of the English-speaking world would be accepted on the basis of the American Constitution rather than that the old schism of last century should be made eternal. Of that, however, it is as yet unnecessary to speak.

I.—THE EARLY MARTYRS OF INDEPENDENCY.

In this paper I shall not attempt to do more than to indicate by a few free rough sketches one or two of the more silent features of this sect, which has in so marvellous a fashion transfigured the world. It began, as usual,

in obscurity, and it was nourished by persecution. England, whose whole future was to be transformed by the ideas of the obscure fanatics, treated them as Herod treated the infants of Bethlehem. When Browne, Lord Burghley's kinsman, began preaching towards the close of the sixteenth century, nothing could have seemed more absurdly impossible than the prediction that the principles expounded by this obscure and somewhat erratic youth of twenty-nine would triumph over the old orders, both Catholic and Anglican, which were then in deadly strife. Yet that impossible thing has clearly come to pass. Brownist principles as to the relation of the magistrate to the Church are accepted as practical politics by the Archbishop of Canterbury, and enforced as an actual fact upon the Pope of Rome by the head of the Italian monarchy.

It is very glorious to sit as a prophet on the mountain top and to be the first to see the splendor of the new day dawning on the Eastern horizon, but its glories are apt to be forgotten in the discomforts of the exposed position and the scoffing incredulity with which the news of the sunrise is apt to be received by the dweller in the valley, to say nothing of the more active opposition of the candlestick-makers and the children of darkness who hate the light because their deeds are evil. The early Independents had their fair share of the disadvantages of the post of pioneer.

Robert Browne, from whom the Independents were first known as Brownists, as the Methodists became known as Wesleyans, was a Rutland gentleman, educated at Cambridge, who about the year 1580 set the eastern countries afame by the preaching of the fundamental principles of Independency. Independency seems to have found the eastern counties the most congenial soil. They were to Independency what Scotland was to Presbyterianism. Here Browne preached. Here Cromwell was born, from thence the Pilgrim Fathers sailed to found the new world beyond the seas, and here it was that the Puritans founded the association which shattered the Stuart monarchy into irretrievable ruin. Browne's doctrine was, in its essence, the doctrine of every sincere democrat in every land. Democracy is saturated, often unconsciously, with Christian ideas. Browne made Christ the corner-stone of his whole system. Equally against the Romanists, who proclaimed that the headship of the Church belonged to the Pope, and against the Anglicans, who claimed the headship for the sovereign of England, Browne asserted that "One is your Lord, even Christ," and he followed that up by the equally apostolic corollary that "All ye are brethren." "The voice of the whole people guided by the elders and the forwardest, is the voice of God." Over the Christian democracy no apostle, prophet, evangelist, pastor, teacher, or particular elder was suffered to bear rule or exercise authority. Each little community of believing men and women was a microcosm of the Church Universal; Christ was its only Head, and all its members were equal. The lead was to the worthiest and the forwardest. Here we have the aboriginal bed-rock of democracy. All ranks, hierarchies, feudalisms disappear. The career is open to all talents. The drayman is equal to the noble, the peasant to the prince. In this equality there is something of the same spirit as in the faith of Islam. Indeed, no one can read Ockley's "History of the Saracens" without being reminded in every page of the Puritans of the Commonwealth. But the Independent apostle, unlike Mohammed, grasped the doctrine of liberation, and supplemented his gospel of equality by the equally emphatic assertion of the gospel of religious liberty. The civil magistrate, he taught, had no right to



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JOHN BUNYAN.



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interfere in the domain of spiritual affairs. Against Erastianism in every shape and form the Independents have always protested. It is one of the points upon which we often find ourselves more in sympathy with the "pretensions" of the Church of Rome than with the subserviency of the Church of England to the authority of Parliament.

The teaching of the Early Independent on this point is clear and unmistakable from the earliest times. We read in Dexter a contemporary complaint as to Browne's teaching:

"Concerning the magistrate, Master Browne teacheth that he hath no right to meddle with any matter of religion, but to permit the liberty and free choice of religion to the conscience of every one of his subjects."

And so he declares again:—

"Mr. Browne did take from the magistrate all powers about matters of religion; these he did remit absolutely to the conscience of every particular person, declaring himself, while he stood in his infamous ways, for a full liberty of conscience, uncontrollable by the laws of any mortal man; but in this all the disciples till of late did leave the master."

Said one of the earliest martyrs for the faith on the eve of his execution:—

"I thinke that the Queene's maigestie supreme gouernour of the whole land, and ouer the church also, bodies and goods; but I thinke that no prince, neither the whole world, neither the church itself, may make any lawes for the church other than Christ hath already left in his worde. Yet I think it the dutie of every Christian, and principally of the Prince, to enquire out and renue the lawes of God, and stir vp al their subjects to more diligent and careful keepinges of the same."

But there was to be no compulsion. The Lord's people must be willing. Barrowe, who was hanged for the faith, was not so clear. He admitted the right of the Prince to compel his subjects to attend divine service, even when he denied his right to compel any one to be a member of the Church. Church discipline was to be in the hands of the Church alone.

"It (a Congregational church) is neither monarchical, like the Church of Rome, nor aristocratical, like the Presbyterian Church, but a pure democracy, which places every member of the church upon a level, and gives him perfect liberty with order. If any one commits an offence, he is to be tried by his peers, by his Christian friends, and by the whole ecclesiastical body to which he belongs."

It was natural that such doctrines, preached at a time when Anglican and Romanist were slaying each other for the love of God and zeal for pure religion, would excite the liveliest feelings of indignation. Browne had to leave the country and settle in Holland. When he returned he made his peace with the Anglican Church, and died as one of its clergy, not altogether in the odor of sanctity. But the seed which he sowed fell on good ground. As usual, not many rich, not many noble, were called. But the common people received the doctrine gladly, dimly, perhaps, discerning in it the germ of their own future emancipation—the day-dawn of the Democracy which three centuries hereafter was to finally consummate the triumph of the people.

But in proportion as the common people welcomed the new doctrine, the authorities regarded it with alarm and indignation. They watered the growing cause with the blood of its professors. In this operation, the Old Bailey dock and Newgate Jail figured as conspicuously as usual in the story of the struggle for progress. Twenty-four persons, including several women, were done to death in

the prisons of London alone—most of them dying untried in the dungeon at Newgate. Six were publicly executed, viz. Mr. Henry Barrowe, Mr. Greenwood (these suffered at Tyburn); Mr. Penry, at St. Thomas Waterings, by London; Mr. William Dennis, at Tetford, in Norfolk; two others at St. Edmund, in Suffolk, whose names were Copping and Elias. The stake had gone out of fashion as an instrument of conversion. The gallows was more convenient. But sometimes, as in the case of Copping and Elias, the moral effect of the hanging was heightened by the burning of the books of Browne and Harrison, "to the number of fortie." The victims did not wince.

"God gave them courage to bear it, and make this answer: 'My Lord, your face we fear not, and for your threats we care not, and to come to your read service we dare not.'"

It is a curious story—or rather it reads curiously to-day—of how the authorities of Queen Elizabeth's day attempted to exorcise the unwelcome apparition of Independency. At first they resorted to the simple expedient of clapping as many of them as they could discover into the common jail, and then after a sufficient number had accumulated on their hands they were parcelled out among the clergy to be converted.

"The Bishop of London, on order of the Archbishop, with the advice of both Chief Justices, parcelled out fifty-two prisoners of this general quality; of whom there were in Newgate five; in the Fleet, eight; the Gatehouse, ten; the Clink, ten; the Counter, Wood Street, fourteen; and the Counter, Poultry, five—among forty-three clergymen in and around London, headed by Dr. Bancroft; instructing these gentlemen 'tvise every vveeke' (at the least) to repayre to those persons and prysones" and "seeke by all learned & discrete demeanure you may to reduce them from their errors."

When this process of combined prison and persuasion failed, the authorities employed the gallows, prefacing the execution by a trial at the Old Bailey. The most famous of these trials was that of Barrowe and Greenwood in 1583. They had written very severe things about the Book of Common Prayer, and this was regarded by the judges as the same thing as libelling the Queen.

"They were indicted under a statute of the 23rd of Elizabeth which made it felony, punishable with death without benefit of clergy, or right of sanctuary, to write, print, set forth or circulate 'any manner of booke, ryme, ballade, letter, or writing,' which with 'a malicious intent' set forth 'any false, seditious, and slanderous matter to the defamacion of the Queens Maiestie,' or to 'the stirring up of insurrection or rebellion.'

After their conviction they were thrice reprieved. The second occasion is thus described by Barrowe:—

"Vpon the last day of the third moneth (31 March), my brother, Grenwood, and I, were very early and secretly conveyed to the place of execution, where being tyed by the necks to the tree, we were permitted to speak a few wordes." They declared their innocence of a malice or ill intent, exhorted the people to obey and love the Prince and magistrates: to follow their leaders no further than they had followed Scripture; then craving pardon for all in which they had offended, and freely forgiving all who had offended them, they were in the act of praying for the Queen when they were again reprieved; this time as the result of a supplication to the Lord Treasurer that "in a land where no papist was put to death for religion, theirs should not be the first blood shed who conurred about faith with what was professed in the country, and desired conference to be convinced of their errors."

Six days later they were taken out and hanged sud-



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SOME INDEPENDENTS OF TO-DAY.



A REPRESENTATIVE AMERICAN INDEPENDENT,—
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denly. Shortly afterwards a gallant young Welshman, Mr. Penry, was hanged at St. Thomas Watering, the sheriff, under orders from the prelates, forbidding him to say even a farewell word to his friends.

Law courts and Episcopate having done their part, Parliament took up the task of making short work with the separatists. In 1593 an Act was passed banishing all separatists from the country and menacing with heavy penalties all who gave them shelter. The Parliament of Elizabeth for years after the defeat of the Armada was about as blind as the present advisers of the Russian emperor are to-day. The following passage from Lord Bacon's writings might be perused by M. Pobedonostzeff, if we substitute Pashkoffski for Brownists:

"As for those which we call Brownists, being when they were at the most a very small number of very silly and base people here and there in corners dispersed, they are more (thanks be to God) by the good remedies that have been used, suppressed, and worn out, so as there is scarcely any news of them."

The "good remedies" of gallows, dungeon, exile, have always been in repute among the wise and great, but seldom have the mighty of the earth been more blindly deceived than they were when Lord Bacon "the wisest, greatest, meanest of mankind," penned this pious thanksgiving six years before the birth of the Independent who was destined to

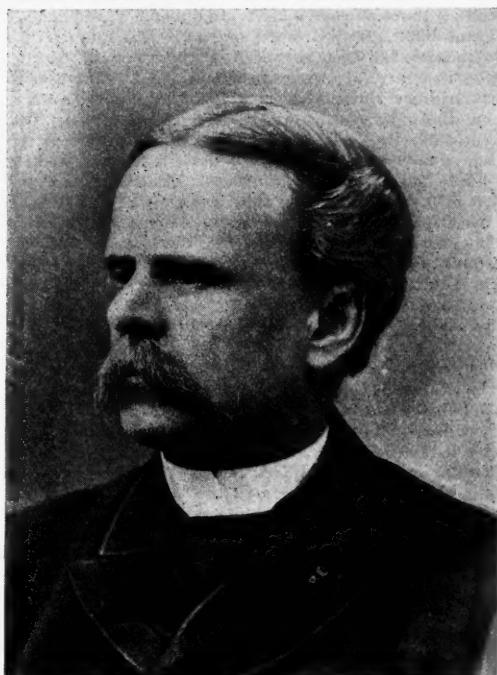
Make his simple oaken chair
More terrible and grandly beautiful,
More full of majesty than any throne
Before or after of a British king.

II.—THE FOUNDING OF AMERICA.

There is nothing of the debased perversion of Democracy, only too common in these latter days, about the

Independent ideal. The idea that the mere counting of noses, wiped or unwiped, constitutes a short cut to the Eternal Truth, would have been scouted as indignantly by the early Independents as by any prelatists of Tudor or of Stuart. The right of governance in the church belongs only to those who personally recognize Christ as king, who have entered into personal relations with their Divine Lord, and who will in all things endeavor to do his will. But that is the sole test. Male or female, rich or poor, high or low, matters not. The equality of all believers is absolute. Yet the lead belongs to the forwardest, the guidance to the most worthy. There is here a recognition of the indestructible principles both of monarchy and of aristocracy. But the only monarch is Christ, the only aristocracy that of worth, and the only means of securing the recognition of that aristocracy the free vote of the whole body of believers.

The Independent principle is based upon the belief that there is a real God, a living God, who has not retired from business and become a mere sleeping partner in the affairs of the world which He created and the men whose salvation necessitated the incarnation, but one who is the living, personal, ever-present guide and father of all who diligently seek to do his will and help in the great work of transforming this world into the kingdom of our Lord and His Christ. Compared with the supreme duty of doing his will, all worldly laws are as nothing. The decrees of Star Chambers, the declarations of councils, the Acts of Parliaments, are as mere waste paper if they conflict with this supreme law. Christ is the only king, conscience is his chief justice, and any company of believing souls who meet together with a sincere desire to help each other in making his will supreme in the earth, need never fear that they will be left without his guidance.



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If this seems a bold assertion, it has at least received very startling confirmation in the history of our race. The principle held by these base and mean sectaries whom the great Elizabethans thanked God they had made short work of, has revolutionized the world. Our forefathers accepted it as their working hypothesis, and we their sons can point to results as affording no slight justification for their faith. In the American continent other systems had the first chance. Adventurers, commercial and aristocratic and episcopal, had the field to themselves before the Pilgrims chartered the *Mayflower*. The Independents had everything against them. They were proscribed exiles without patrons, almost without money, who landed upon a bleak, exposed coast long after the more fertile south lands had been occupied by their rivals. Shortly after their arrival they were submerged by new-comers who had never mastered the A B C of religious liberty, and who very soon afterwards introduced into the New World the fierce religious intolerance that disgraced the Old. But notwithstanding all these difficulties, and especially the most fatal of all, the falsification of the very principle for which they had crossed the Atlantic, by later comers who had never mastered the truth for which they testified, the principles for which they suffered, attained the most conspicuous triumph of modern times. The United States of America is their creation. They fashioned the mould in which the greatest of the republics has been cast. They mastered its destinies. They imprinted their character on State after State. In all that vast congeries of commonwealths there is not one which does not bear in every branch of its administration the patent mark of the men of the *Mayflower*. They and their descendants have been the soul of the nation. They presided over its birth, they guided its youth, they saved it from disruption and from slavery, and they and the men whom they have inspired are still the hope of its future. Power has gravitated from the Eastern States to the West, as in England the centre of the progressive movement is no longer in the Eastern but in the Northern counties. But the West is the sturdier manchild of the East, the lusty progeny of the men of iron mould who, with Bible and broadsword, founded the New England beyond the Sea.

The establishment of modern democracy, the establishment of religious liberty, and the establishment of the American Republic — these are the most considerable achievements of our race in the last hundred years, and

in all three the Independents played the leading part. The French Revolution was a mere French echo of the proclamation of principles realized in action by every Independent conventicle two hundred years before, and by the Independents laid down as the foundation of the great Republic of which that of France to-day is but a second-hand imitation. Hence it is that Mr. Carlyle rightly declares that, compared with the *Mayflower*, which carried the life spark of Transatlantic Anglo-Saxondom, the *Argo* was but a foolish bumbarge. The American Continent became a vast sounding-board whereby Independent principles were echoed back to the continent of Europe. Through the *Mayflower* the English Independents created a new world in America, through America they recreated Europe.

There is no need here to tell again the oft-told story of the *Mayflower*. The Independent congregation, driven out of the Eastern counties by the persecution of the Anglican authorities, settled in Leyden, and here they prospered in peace for twelve years. But they began to see that this precious seed of a Christian democracy stood in imminent danger of being wasted in Holland. They could not hope to form a permanent and a growing English colony in the Low countries. Their children might become Dutch, as the Huguenot refugees became English. They dimly felt that they carried with them in their small ark the hope of the future. So they began considering where they could go to found a community which would have liberty to worship and space in which to grow. After much dubitation, some of them wished to go to Guiana! They decided upon settling in North America. They got permission to settle in some part of Virginia, but they could not get a promise from the King of freedom of worship. All that he would promise was, that he would consent to let them go unnoticed. In order to obtain capital for the settlement, they had to practically sell themselves into servitude for seven years to some London financiers.

Their reasons for believing they would succeed where so many had failed are set forth in a document which is well worth quoting. They said:—

“We are well weaned from the delicate milk of our mother country and inured to the difficulties of a strange and hard land, which yet, in a great part, we have by patience overcome.

“The people are, for the body of them, industrious and frugal as any company of people in the world.

“We are knit together in a most strict and sacred bond and covenant of the Lord, of the violation of which we make great conscience, and by virtue whereof we hold ourselves straitly tied to all care of each other's good, and of the whole by every one, and so mutually.

“Lastly, it is not with us as with other men, to whom small things can discourage, or small discontents cause to wish themselves at home again.”

Armed with this faith in God and in themselves, they bought a 40-ton boat, the *Speedwell*, and hired the *Mayflower*, of 180 tons. The *Speedwell* brought the pilgrims from Delft to Southampton, where she joined the *Mayflower*. They sailed August 5, 1620, but soon after the *Speedwell* sprung a leak and had to return to Plymouth. The *Mayflower*, with 182 passengers, sailed alone, September 6th, and after two months stormy tossing on the Atlantic, reached the other side on the 9th November.

Of their subsequent fortunes there is no need here to tell. But I may quote from an admirable article by Edwin D. Mead, on the “Message of Puritanism for this Time,” in the current number of the *New England Mag-*

azine. Speaking of the men of the *Mayflower*, Mr. Mead says:—

"These most practical and hard-handed and hard-headed of men were the greatest idealists in history, the most imperious and thorough in subordinating every interest of life to the power of their great faith and vision. Lowell pronounces them 'the most perfect incarnation of an idea which the world has ever seen.' How important the idea which they bore seemed to him he declared when he said: 'Next to the fugitives whom Moses led out of Egypt, the little shipload of outcasts who landed at Plymouth two centuries and a half ago are destined to influence the future of the world.' I think, too, that from the time of Moses on there had never been any enterprise so full of the spirit of Moses as this. There are whole chapters of Deuteronomy which might well enough be chapters of Bradford's Journal. Some poor, weak creatures, who had been over and spent a few months with the Plymouth colony in 1623, had gone back to London and discouraged others from coming by stories of all sorts of hardships at Plymouth. There was lack of the sacraments, the children were not properly catechized, the water wasn't good, the fish wouldn't take salt to keep sweet, there were foxes and wolves, and so on—a dozen objections in all, the last being that the people were 'much annoyed with muskeetoes.' 'They are too delicate and unfit to begin new plantations and colonies,' wrote Bradford, answering every objection in detail, 'that cannot endure the biting of a muskeeto; we would wish such to keep at home till at least they be muskeeto proof.' The men who planted New England were 'muskeeto proof.' And so have the men always been who have pushed ahead the New England idea. So were the men who have gone out of New England to carry New England all over the Great West. The men who followed Gen. Rufus Putnam from Massachusetts to Marietta were 'muskeeto proof.' The men who followed Moses Cleveland from Connecticut to the Western Reserve were 'muskeeto proof.' The Pilgrim Fathers of Illinois and Michigan and Wisconsin and Minnesota and Kansas and Colorado were 'muskeeto proof.' They had all learned that great lesson of not being greatly vexed by life's little vexations, which are what brings so many good men to nothing."

"The Pilgrim Fathers were 'muskeeto proof.' None of them sulked over sore fingers, or bothered Bradford over their feet. They got no miraculous manna or quail, they were reduced to the three grains of corn; but still no complaint, no hankering after things left behind. And when the *Mayflower* went back, after the first winter of death, while half their number lay in the graves in the wheatfield, not one went back, no 'not one looked back who had set his hand to this ploughing.'

"These are men worth celebrating, these most practical, most religious men, these men who put their highest idea most absolutely into life. This is the thing to be said about Puritanism altogether, that it was idealism with hands, a faith that made faithful, religion wholly in earnest."

After them came other emigrants who were not of their mould, and whose inability to grasp their great principle caused much trouble in the infant commonwealth. Yet not even the thought of the bitter persecution which these new-comers brought over to America can prevent our feeling sympathy with their parting words when they left their native land:—

"We will not say as the separatists were wont to say at their leaving of England, 'Farewell Babylon! Farewell Rome!' But we will say 'Farewell dear England!'

Farewell the Church of God in England, and all the Christian friends there! We do not go to New England as separatists from the Church of England; though we cannot but separate from the corruptions in it. But we go to practise the positive part of Church Reformation, and propagate the gospel in America."

Notwithstanding their determination to remain members of the Church of England, the Independent principle of church government soon made captives of the new colonists; and although it did not convince them for many years of the sin of religious persecution, it succeeded in establishing the New England colonies on the broad basis of Christian democracy.

The Independents have thus been always a link between the ocean-separated sections of the English-speaking race under the early Stuarts, as Dexter says, in his "Three Hundred Years of Congregationalism":—

"The effective mass of English-born Independency lay wholly without the bounds of England, partly in a little companies of separatists and semi-separatists among the English exiles in the towns of Holland, but chiefly and in most assured completeness both in bulk and in detail in the incipient Transatlantic commonwealth of New England. One thing, however, was certain all the while. These two effective aggregations of English-born Independency beyond the bounds of England—the small Dutch scattering and the massive American extension—were not disassociated from England, and had not learned to be foreign to her, but were in constant correspondence with her, in constant survey of her concerns, and attached to her by such homeward yearnings that, on the least opportunity, the least signal given, they would leap back upon her shores."

To leap back upon our shores is impossible now, but they may attain the same end in more practical fashion by working for the re-union of the English-speaking nations. Of our colonies and offshoots it may be said, as was said two hundred years ago by the Independents of their churches:—

"From the first, every, or at least the generality of our churches, have been in a manner like so many ships (though holding forth the same great colors) launched singly, and sailing apart and alone in the vast ocean of these tumultuous times, and they, exposed to every wind of doctrine, under no other conduct than the Word of the Spirit, and their particular elders and principal brethren, without associations among ourselves, or so much as holding out common lights to others, whereby to know where we were."

But as good John Wise said in New England to these disunited, unassociated churches, we may say to the various English-speaking commonwealths which encircle the world:—

"Hold your hold, brethren! Pull up well upon your own oars, you have a rich cargo, and I hope you will escape shipwreck; for according to the latest observations, if we are not within sight, yet we are not far from harbor; and though the noise of great breakers which we hear imports hazard, yet I hope daylight and good piloting will secure all."

Amen and amen. And may the "good piloting" not be lacking to the empire and the republic which count Cromwell and the Independents as their political progenitors.

III.—CROMWELL.

Cromwell has ever been the patron saint of the Independents. Hallam, on the authority of Crabbe, tells a touching story of the reverence, almost approaching to

worship, paid by some Independents of his acquaintance to a portrait of the Lord Protector, which they treated with the same respect that the Russian peasant pays to the icon of our Lord or Mary the Mother. Of all men of women born, no man has ever appeared to me so altogether worthy of the love, the devotion, and the passionate admiration of English-speaking men as Oliver Cromwell.

Milton did not speak unadvisedly when he sang "Cromwell, our chief of men." Cromwell is our chief of men. Beside him there is none other. He is the incarnate genius of the English race at its best. What Shakespeare is in literature, Cromwell was in practical affairs, alike in tented field, in the senate, and in the administration of the affairs of the empire. It is the glory of the Independents that they have never wavered in their allegiance to their chief. Not when his bones were buried at Tyburn and his skull was grinning on the point of a pike above the Hall of Westminster, did any of his own people hesitate for a moment in the homage which they paid their man of men. One must love the highest when we see it, and the Independents having seen Cromwell at close quarters all his life, mourned him as the hero-saint of Christian democracy. Carlyle fifty years ago unveiled to the literary and general public the features of the Lord Protector, which had long been a familiar object of admiring homage to the Independents. Nor was it only by the Independents that his name and fame have been cherished. Deep in the heart of the common people the memory of Cromwell survives to this day as that of the hero-deliverer of the nation, the heaven-sent scourge of the oppressor. In seasons of prosperity and of peace his name is seldom heard. But let misfortune and war overtake us, and as the stars appear in the darkened sky, the name of Cromwell rises instinctively to the lips of our common people. In times of domestic trouble and foreign peril the yearning of the English-speaking man never varies. "Oh for another Cromwell!" is the more or less articulate aspiration of his heart. Cromwell is to all of us, even to those who are descendants of the Cavaliers, the supreme embodiment of heroic valor. Victory ever sat upon his helm, and before the resistless might of his sword all enemies were scattered "as a little dust." It is very touching and memorable, this devotion of the dumb heart of England to Cromwell. Our village folk, they say, know no history. That is true, and yet it is false. Their history is summed up in one word, and that word Cromwell. Nothing to them are the stories of Plantagenets and Tudor. The wars of the Roses have become as the battles of kites and crows that preceded the Roman Conquest; but they all know of Cromwell. He is the daystar of modern democracy, the incarnation of the religious revolt against tyranny, in whose single person are summed up all the glories and all the triumphs of the revolution which emancipated mankind from the superstition of kingship. As the German in dire stress sighs for the return of Frederick Barbarossa from his enchanted cave, as the ancient Roman prayed for the appearance of the great twin brethren in crises of the fight, so do our people's thoughts go back in hours of darkness and danger to him who, "guided by faith and matchless fortitude," hewed down the embattled hosts of the tyrant, and made England for the first time mistress of the world that was to be, sovereign of the seas, and nursing mother of the free and nascent commonwealths in whose hands lie the sceptre of our planet.

Alfred, Cromwell, Nelson, are three of the greatest names in English history. Of the three Cromwell is by far the most real. His is "a name earth wears for ever next

her heart." Nelson, first of sea-kings, who died with the watchword of duty on his lips, will ever be an inspiration to those who follow after. But Nelson, although supreme in his own department, never touched the inmost heart of English life. He was a sentinel on the watery frontier King Alfred has become almost as shadowy as King Arthur. But Oliver Cromwell touched the national life at every point, and his personality was never more vividly realized than it is to-day. His exploits are still the theme of popular legend, his career a stimulus to the schoolboy's ambition, his renown the cherished heritage of all English-speaking men. To-day we are but beginning to bring our governing classes up to the lines of his imperial march. As Cardinal Manning said long ago, Cromwell, more than any English sovereign or statesman, realized the imperial grandeur of his country, and at the same time cared with passionate earnestness for the welfare of the common people. We are entering into his labors, and shall count ourselves happy if, in the course of the next few generations, we can but fill in the majestic outlines of the Cromwellian policy.

The very thoroughness of his victories has rendered their importance almost inconceivable to us. The truths for which martyrs have cheerfully rendered up their lives in the arena and the stake become so universally recognized by the next generation that we marvel at the need of the sacrifice. It seems to us now, no doubt, almost as absurd to question the doctrine of religious liberty as it is to cavil at the multiplication table. But two hundred years ago, through what bloody sweat and bitter tears our fathers had to pass before they could get even a conception of the sublime truth into the dull hearts of their intolerant contemporaries! The paradox of yesterday is the truism of to-day, and the immortal principles for which our forefathers were proud to die have become the commonplaces of the man in the street. It is almost impossible for us to conceive how much obloquy the Independents suffered because of their advocacy of religious liberty. It is curious to read the invectives of the seventeenth century, and to see that the head and front of their offending was their refusal to accept a toleration for themselves, without at the same time securing liberty for others. Baillie, the Presbyterian chronicler of the proceedings of the Westminster Assembly, was particularly indignant at this shameless consistency. He writes:—

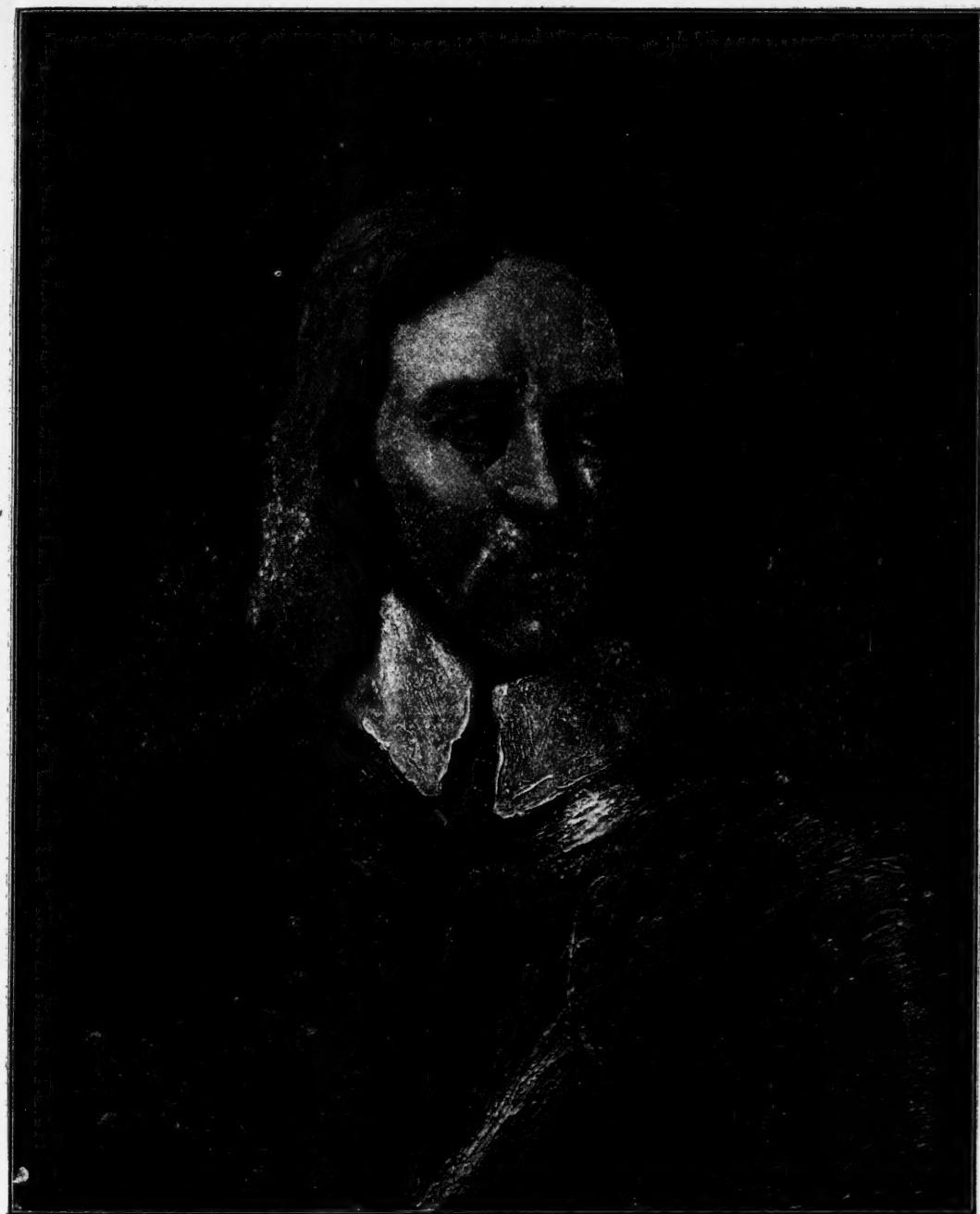
"Many of them preach, and some print a libertie of conscience, at least the great equite of a tolleration for all religions; that every man should be permitted without feare so much as of discountenance from the magistrate, to profess publicklie his conscience, were he never so erroneous, and also live according thereunto, if he trouble not the publick peace by any sedition or wicked practise.

"He (John Goodwin) is a bitter enemy of Presbyterie, and is openly for a full libertie of conscience to all sects, even Turks, Jews, Papists, etc.; a new faction to procure libertie for sects.

"The Independents in our last meeting of our grand committee of accommodation have expressed their desyres for tolleration, not only for themselves but to other sects."

The cantankerous Thomas Edwards, author of "Gangrena," expressed himself with even greater vehemence. He writes:—

"A tolleration is the grand design of the Devil; his masterpiece and chief engine he works by, at this time, to uphold his tottering kingdom. It is the most compendious, ready, sure way to destroy all religion, lay all waste, and bring in all evil; it is a most transcendent catholic and fundamental evil for this kingdom of any



From a contemporary panel oil painting in the possession of Madame Parkes Belloc, by whose permission this copy is now published for the first time.

your most humble servant
Oliver Cromwell

that can be imagined. An original sin is the most fundamental sin, having the seed and spawn of all in it; so a toleration hath all errors in it and all evils. . . . Independency in England is the mother, nurse and patroness of all other errors. . . . Let us, therefore, fill all presses, cause all pulpits to ring, and so possess Parliament, City and whole kingdom against the sects, and of the evil of schism and a toleration, that we may no more hear of a toleration, nor of separated churches, being hateful names in the Church of God."

Facing all this, the Independents, under Cromwell, fought and conquered. It was a work to which they were naturally called. Hallam remarks that

"It is certain that the Congregational scheme leads to toleration, as the National Church scheme is averse to it, for manifold reasons."

It is true that the toleration which they claimed was not extended to Roman Catholics, although Hallam admits that never since the Reformation had they enjoyed so much liberty as in the Commonwealth; but in those days a Papist was almost *ipso facto* a rebel, and the Papist priest was the emissary of a power which was plotting day and night to unite all the Popish interests in all the Christian world against England. If the Papists would have left off attempting to destroy England, Englishmen would have desisted from attempting to destroy Papists. Religious toleration was, however, but one of the achievements of the Independents. They live in history as the men who smote down the Stuarts, hewed off the head of the first Charles, and founded the Commonwealth, thereby establishing for the first time that principle of the government of the people by the people and for the people which is the fundamental doctrine of modern Democracy. Lord Brougham's eulogy of the Independents may be quoted here as a proof that I am not exaggerating the part played by them in that great crisis of our race:—

"The Independents are a body much to be respected indeed for their numbers, but far more to be held in lasting veneration for the unshaken fortitude with which in all times they have maintained their attachment to civil and religious liberty, and holding fast by their own principles have carried to the uttermost pitch the great doctrine of absolute toleration—men to whose ancestors this country will ever acknowledge a boundless debt of gratitude as long as freedom is prized amongst us, for they—I fearlessly proclaim it—they, with whatever ridicule some visit their excesses, or with whatever blame others, they, with the zeal of martyrs, the purity of early Christians, the skill and courage of the most renowned warriors, gloriously suffered and fought and conquered for England the free constitution which she now enjoys."

IV.—A PILGRIMAGE TO NASEBY.

By way of preparing for the writing of this brief sketch of the men who founded modern democracy in the great struggle of the seventeenth century, I spent the anniversary of Naseby fight on the sloping upland where the sword of Cromwell decisively sealed the doom of the ancient monarchy. None of the famous battlefields of England are so easily identified as that where the New Model crushed the hopes of Charles and paved the way for the Commonwealth. Bosworth Field, which lies nearby, is undistinguishable. It is no easy matter without a skilful guide to follow the fortunes of Roundhead and Cavalier at the moor of Long Marston, but any one can find his way about Naseby. It is one of the most sacred spots on the surface of our island, and some day I hope some

reverent hand will secure against further change the whole of the undulating amphitheatre in which the Stuart monarchy went down before the restless charge of Cromwell's Ironsides, as a permanent memorial of one of the great days of our history.

Naseby village stands high in central England, about a mile to the rear of the spot where the forces of King and Parliament met in death grapple. The hamlet has been transformed out of all resemblance to its former self. The old windmill has disappeared. The curious copper ball from Boulogne on the steeple has been replaced by a new spire. With one or two exceptions, all the old thatched cottages have given place to modern houses. The stocks have vanished, only the stump of the market cross remains. The only attempt to commemorate the battle which made Naseby famous is a memorial obelisk, erected some seventy years ago about a mile from the battlefield. As it is now obscured by trees it serves no purpose save that of affording in its hollow interior a commodious hive for swarms of bees, which have stored it with honey for ten years past. In the village one of the oldest buildings is the vast tithe-barn; but it was not built until after the Restoration.

At the rear of a farmhouse, opposite the church and near the inn, there is still standing a part of one of the houses where Rupert's rear-guard were quartered on the eve of the famous fight. They were supping here, sitting at a heavy table—long prized as one of the relics of the fight, and now carefully preserved at Holmby House—when Ireton's troopers burst in upon them even as they sat at meat, and terminated abruptly their evening meal. The spacious fireplace, from which you can look up into the sky, is still in use—the rafters of the roof are as rough and rude as they were two centuries since; but alas! the place that knows them now will soon know them no more. The present tenant, who asked disdainfully, "What use was it?" has determined to improve it out of existence. In a few months the last relic of the skirmish that brought on Naseby fight will have given place to a brand new building, replete with modern conveniences, no doubt; but it is the old story of Aladdin's lamp.

The people of Naseby have never prided themselves much upon their association with the epoch-making battle. No one seemed to remember that June 14th was the anniversary of the fatal fight, and it is noted as an extraordinary omission that the parish register of the year 1645 contained no entry of the occurrence which will bring pilgrims to Naseby to the end of time. Local traditions about the place are rare, and relics are rarer still. Fifty years ago bullets were common; to-day they are seldom found. A ploughboy occasionally turns one up in the furrows, so white with chalk deposit that it might be mistaken for a marble; but there are probably not more than a score to be found in the parish. The ploughboy's tariff for bullets is ninepence each—the price paid by the village publican, who sells them to collectors for as much more as he can get. The publican has two treasures which he will not sell—a fragment of chain shot, a lump of lead with iron imbedded in the centre, and a silver groat of Philip and Mary. At Clipstone Mr. Haddon, whose father once farmed part of Naseby field, has the rusted remains of a two-edged sword; the tenant of Millhill ploughed up a gold ring, which he incontinently sold for a sovereign to a Harborough jeweller; but of other relics there is but small trace.

On the morning of June 14th Sir Thomas Fairfax, who was then a comparatively young man, being several years junior to Cromwell, rose at three o'clock and put his troops in motion. They had lain the

night before at Gulsborough, a pretty village on the top of a hill almost due south of Naseby; and being advised by their excellent scoutmaster-general that the king was falling back on Market Harborough, Sir Thomas wished to compel him to a speedy action. In the early morning of that Saturday in June, when the dew was still heavy upon the grass, and the air was tremulous with the song of larks, the army of the Commonwealth marched down Gulsborough Hill and up the Naseby slope, reaching the village about five. There they breakfasted, as all armies would do under the same circumstances; but after breakfast, presumably while they were still in doubt as to whether the king would turn back to meet them or would pursue his march northward, they had a sermon. Who preached tradition saith not. Whether it was Hugh Peters, or the worthy Sprigg, or whether it was not a chaplain, but an officer, or even Cromwell himself, is not recorded. Only the text has come down to us, and a text worthy of the occasion; it was taken from Joshua the twenty-second chapter and the twenty-second verse: "The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, save us not this day." Seldom was more solemn appeal ever made to the Lord of Hosts, seldom have more earnest men more boldly invoked the ordeal of battle as a test of the justice of their cause. When, at the close of the service, great bodies of the enemy's horse were discerned coming over the hill from Harborough, they rejoiced with exceeding joy. The set time had arrived, and the Lord was about to make bare his arm to minister judgment among the peoples.

It is easy to make out the ledge of the hill running east to west for about a mile upon which Sir Thomas Fairfax drew up his forces, and behind which, for about a hundred paces, they retreated, "so that the enemy might not perceive in what form our battle was drawn, nor see any confusion therein." For there was confusion. Fairfax had thrown upon Cromwell, at the eleventh hour, the command of the cavalry, which was 6000 strong—forming, indeed, a full half of the entire army. Cromwell appointed Ireton to the left wing with five regiments of horse, while he retained six regiments under his own command. The clock was pointing to eight when they began placing their line in a posture of defence, and it was two hours before all was ready. Meanwhile the enemy came on a main in passing good order, in numbers about equal to those of the New Model, but with 1500 veteran officers skilled in the art of war to keep their troops in line. Maurice was there, and Rupert of the Rhine on the extreme right wing of the king's forces, stretching down to Sulby Hedge, which Cromwell had lined with dragoons to cover his left flank. Sulby Hedge still stands, marking the western border of the battlefield. Nor does it require much imagination to see once more the puffs of smoke that broke from under the May blossom as the dismounted troopers warned off the Cavaliers who ventured too near the boundary hedge. The king was in the centre with Lord Astley's foot, while Sir Marmaduke Langdale, with the northern horse, formed the left wing. The baggage wagons, with the ladies of the king's train and the royal cabinet with the compromising letters of his most sacred majesty, were dispersed in the rear on the summit of the northern slope behind Broadmoor, from whence bright eyes watched eagerly the preparations for the fray.

Then happened a small incident which of all others impressed itself most upon my memory. When Cromwell was ordering his cavalry into position, contrasting the

confusion of his new troops and the excellent order of the royal advance, he laughed: "So far from being dismayed at this, it was the rise and occasion of a most triumphant faith and joy in him." Such a faith, converting even disadvantage and weakness into sources of strength, was capable of doing much greater things than the mere pulverizing of the Stuarts.

Pulverized they were, however, and all the world knows. Millhill farmhouse stands back from the ledge looking down upon the field sloping to Naseby, where the Roundheads' train was left with sturdy guard, whose firelocks went off with precision when Prince Rupert in a red montero came riding up after he had broken through Ireton's troops and driven them backwards, still hotly resisting, as far as the church. Passing Millhill you have in front of you the fields where the Parliamentary centre of foot was drawn up under stout old Skippon, whose cheery speech to his troops reads much more real than the set orations usually put in the mouths of commanding officers. "Come, my boys, my brave boys, let us pray heartily and fight heartily. I will run the same fortunes and hazards with you. Remember the cause is for God and for the defence of yourselves, your wives, and your children; come, my heroic brave boys, pray heartily and fight heartily, and God will bless us." To the left as far as Sulby Hedge stood Ireton with his cavalry. The right wing, where Cromwell fought, stood along the slope as far as the road to Sibbertoft. The accompanying plan, reduced from the original in Sprigg, exhibits the order of battle before the armies engaged, that is to say, just before ten o'clock.

"Both sides, with mighty shouts, expressed a hearty desire of fighting," say the Parliamentary Commissioners, "having for our part recommended our cause to God's protection and received the word, which was, God our strength, theirs, Queen Mary; our forlorn hopes began the play." These "forlorn hopes" were 300 musketeers, who were thrown out in advance of the main body—an advanced skirmishing line in short, which fell back as the centre advanced. Both wings appear to have engaged at the same time, and the battle became general. Anything more unlike a modern battle could hardly be imagined. The cannon in the centre did small execution, the shot passing over the heads of the combatants. The moment the foot came within carbine range both sides fired one volley, and then, clubbing their muskets, went for each other as if gunpowder had not existed and the battle had to be decided by a hammer-and-tongs *mélée*. In reality it was decided by the cavalry. The horse, under Cromwell, charged down the hill, breaking up Langdale's cavalry, which were charging up. The first divisions so broken found refuge with the reserve of foot, and rallied there, but the other were hopelessly scattered and driven from their foot, a distance of a quarter of a mile to the rear. The method of a cavalry charge was very simple. The horse rode full gallop at each other, pistols were fired as soon as they came within range, and then the sword-play began. Cromwell was much hampered by furze bushes whose descendants still give a golden livery to the slope over which Langdale's troopers were driven in hopeless confusion, and by rabbit holes, which rendered it difficult to advance in good order. "Nevertheless, not one body of the enemy's horse which they charged but they routed." While this was going on on the right, Ireton was having a bad time of it on the left. Sprigg gives a curiously detailed account of the action of the left wing, which for a time placed victory in jeopardy. "Upon the approach of the enemy's right wing of horse, our left wing drawing down the brow of the hill to meet them, the enemy



The above plan of the order of battle at Naseby on the morning of June 14th, 1645, is reproduced from the rare engraving of fight, and subsequently wrote a history of the campaigns of the New Model Army.



Sprigge's "Anglia Rediviva." Sprigge was one of Fairfax's chaplains, was present at Naseby, staid with the baggage during the

coming on fast, suddenly made stand, as if they had not expected us in so ready a posture; ours seeing them stand, made a little stand also. Upon that the enemy advanced again, whereupon our left wing sounded a charge and fell upon them. The three right-hand divisions of our left made the first onset, and those divisions of the enemy opposite to them received the charge, and the two left-hand divisions of the left wing did not advance equally; but being more backward, the opposite divisions of the enemy advanced upon them. Of the three right-hand divisions (before mentioned) which advanced, the middle-most charged not home; the other two coming to a close charge routed the two opposite divisions of the enemy." Ireton seeing the foot on his right hand sore pressed by the onslaught of the royal infantry, charged to their relief. His horse was shot under him, while he himself, run through the thigh with a pike, and into the face with a halbert, was made prisoner. Notwithstanding this disaster, the horse on the right of his wing broke through the first line, and part of the reserves. The other royal reserves then coming up the Roundheads were broken up, the tide turned, and Prince Rupert meanwhile having swept through the cavalry opposed to him, captured six pieces of the rebels' best cannon, and pursued the broken regiments as far as Naseby village.

Meanwhile the infantry in the centre were pounding away at each other, the Parliamentarians on the whole getting the worst of it. The whole of the Roundhead infantry, excepting Fairfax's own regiments, fell back under the onslaught of the Royalists, and were only saved from a total overthrow by the reserves, who, however, succeeded in driving back the enemy. Skippon was dangerously wounded, and Lord Astley's regiment held its own "with incredible courage and resolution, although we attempted them in the flanks, front and rear." Then, about two hours after the fight began, the decisive stroke was delivered. Fairfax brought up his regiment of foot, Cromwell mustered all his cavalry, and they fell together with overwhelming force upon the gallant *tertia*. Nothing could stand before the combined onslaught, and the king's cause was lost, all his foot being at the mercy of the Parliamentarians. The king, with his life guards and his reserve of horse, was strangely hindered from making a counter charge. His troops marched to the right, when the only chance of averting crushing defeat was a desperate charge to the left. The last chance was gone, Rupert too late came riding back, closely pursued by the broken remnants of Ireton's wing, and the Royalists with their horse alone attempted to make one last stand. Fairfax re-formed his whole line of battle; both horse, foot, and artillery advanced anew to the attack. Without waiting for the charge of Cromwell's troopers, King Charles and his men broke and fled. It was one by the clock. In three hours the fate of England has been decided.

Eight hundred of the Royalist dead lay in heaps upon the hard-fought field, including, as Clarendon laments, "one hundred and fifty officers and gentlemen of prime quality." All their foot were taken prisoners, to be marched to London, and afterwards for the most part on foreign service; all their cannon, their carriages, and the King's cabinet were captured. All that afternoon a stern and merciless chase went on. The pursuit was kept up almost to the walls of Leicester. Some women, chiefly Irish papist camp-followers, fell in the chase, and the village of Oxendon was burnt down. On the side of the Parliament two hundred were slain.

"Sir," wrote Cromwell to the Speaker, "this is none other but the hand of God, and to him alone belongs the

glory wherein none are to share with him. Honest men served you faithfully in this action. Sir, they are trusty, I beseech you in the name of God not to discourage them." These men who were trusty, and who feared discouragement at the hands of the Commons, were Independents. Naseby was an Independent victory. In three hours on that summer's day, with no more loss of life on their part than results from a first-class railway accident, these despised sectaries had given the death-blow to absolute monarchy, and laid the foundation of England's liberties. Other churches may glory in their councils and their creeds, but the Independents will ever regard Naseby, and the long series of victories of which it was the first, as one of the achievements of which they have most reason to be proud. The warrior saints who wielded the sword of the Lord and of Cromwell had stern work to do, but they did it well, and it was work that needed doing.

When I reached Naseby three merry brown hares were leaping in the meadow-land where the last fierce death-tussle ended in the breaking of Lord Astley's gallant *tertia*. The glory of our belated spring was on the hedges, the birds were singing at eventide, all nature seemed at peace. Yet there, not far from Broadmoor farmstead, still distinctly discernible after the lapse of two and a half centuries, were the pits in which, in one red burial blent, victor and vanquished were laid together in death. An old man, still living in 1792, "remembers very well to have been told by his grandfather, that he was present at the burial of the dead, which was done by the country people, coming in from all quarters; some were stripped, others buried in their clothes, but in general so shallow that the bodies in a short time became very offensive, that matter issued from the graves and ran several yards upon the ground, which having subsided, the cattle ate those spots for several years remarkably bare. The graves are very visible, but are become concave, and water stands in them in the winter season."

V.—THE IDEALS OF THE INDEPENDENTS.

At Naseby, Clarendon noted the superiority of the New Model alike to the old Parliamentarian army and to the Royalists:—

"That difference was observed all along, in the discipline of the king's troops and of those which marched under the command of Fairfax and Cromwell, that though the king's troops prevailed in their charge, and routed those they charged, they seldom rallied themselves again in good order, nor could be brought to make a second charge again the same day. Whereas the other troops, if they prevailed, or though they were beaten and routed, presently rallied again and stood in good order till they received their new orders. All that the king and prince could do, could not rally their broken troops."

Yet the New Model was constructed on principles which every military martinet would have declared to be fatal to all discipline. Cromwell's army was as much a great debating society and political caucus as it was a fighting machine. The representative principle was established in every regiment. Elected agitators were as much a feature of the organization as colonels, or its religious exercises; privates and generals met on an absolute equality before the throne of grace; the whole army was alive with revolutionary theories, and yet, and yet, "truly they were never beaten at all," and their iron discipline remains to this day the marvel of the world.

Independency is not anarchy, but it is liberty—it is so devoted to liberty that, if need arises, it does not shrink from consenting to submit to the severest discipline. The Independents, like their immortal leader, are at once the

most idealist and the most opportunist of men. An idealism which will be content with nothing short save the establishment of the kingdom of heaven on earth, and this, if held not as a theory, but as a fixed idea, shrinks from no sacrifices in order to attain its end. To secure the liberties of England Cromwell was trammelled by no superstition as to consistency as to means. It was enough for him to be consistent as to his ultimate aim. He was a statesman, not a pedant, and to a large extent he has stamped the great features of his character upon the sect which regard him as their patron saint and great exemplar.

The Independents owe to Cromwell their imperial ideas, their conception of England's responsibility for the exercise of her power, and their belief in the grandeur of her destinies. They can never without apostasy adopt the criminal policy of non-intervention. They are as much committed to the maintenance of a powerful navy as they are to the order of the diaconate, and they are always and everywhere the sworn foes of religious intolerance, whether it is manifested against the Papists, the atheists, or even against the intolerant themselves orthodox. The traditions of the Commonwealth color all their politics. Again and again in recent years the inspiration that springs perennial from the life of the Lord Protector has perceptibly deflected the course of English politics at home and abroad. Notably was this the case when Mr. Gladstone raised his protest against the Turkish alliance. No doubt High Church sympathies influenced some of those who took part in the Bulgarian agitation, just as a desire to avoid war at any cost animated others. But Mr. Gladstone would be the first to admit that the motive force of his agitation, which alone rendered its success possible, was the passionate enthusiasm for liberty and the fierce zeal against oppression, which blazed in the breasts of those who remembered Milton's sonnets and who longed for nothing so much as that England's iron-clads might bear to the sultan the haughty warning which Cromwell uttered, when that voice, which seldom threatened in vain, "declared that unless favor were shown to the people of God, the English guns should be heard in the Castle of San Angelo." And in still more recent times it was the descendants of the Puritans who destroyed in a single hour the ascendancy which Mr. Parnell had built up by the labors of many years over the people of Ireland.

By far the most brilliant study of Cromwell's character and career that has appeared of late years, is that which Mr. Frederic Harrison has contributed to the "Twelve English Statesmen" series. I quote two paragraphs from those eloquent pages, in order to illustrate the incalculable advantage which it has been to England, that in every constituency there should be found members of a sect imbued with hero worship for a ruler of whom Mr. Harrison can write as follows:—

" Apart from opposition from his parliaments, the Protectorate was one unbroken success. Order, trade, commerce, justice, learning, culture, rest, and public confidence returned, and grew ever stronger. Prosperity, wealth, harmony were restored to the nation, and with these a self-respect, a spirit of hope and expansion, such as it had not felt since the defeat of the Armada. Never in the history of England has a reorganization of its administrative machinery been known at once so thorough and so sound. No royal government had ever annihilated insurrection and cabal with such uniform success, and with moderation so great. No government—not even that of Henry VII. or of Elizabeth—had ever been more frugal, though none with its resources had effected so much. No government had ever been so tolerant in

things of the mind; none so just in its dealings with classes and interests; none so eager to suppress abuses, official tyranny, waste and peculation. No government had been so distinctly modern in its spirit; so penetrated with desire for reform, honesty, capacity. For the first time in England the republican sense of social duty to the state began to replace the old spirit of personal loyalty to a sovereign. For the first and only time in modern Europe morality and religion became the sole qualifications insisted on by a court. *In the whole modern history of Europe, Oliver is the only ruler into whose presence no vicious man could ever come; whose service no vicious man might enter.*

" But it was in foreign policy that the immediate splendor of Oliver's rule dazzled his contemporaries. 'His greatness at home,' wrote Clarendon, 'was but a shadow of the glory he had abroad.' Englishmen and English historians have hardly even yet taken the full measure of the stunning impression produced on Europe by the power of the Protector. It was the epoch when supremacy at sea finally passed from the Dutch to the English. It was the beginning of the maritime empire of England; and it was the first vision of a new force which was destined to exercise so great an influence, the increased power of fleets and marine artillery to destroy seaports and dominate a seaboard. Hitherto fleets had fought fleets; but Blake taught modern Europe that henceforward fleets can control kingdoms. It was the sense of this new power, so rapid, so mobile, with so long an arm and practically ubiquitous, that caused Mazarin and Louis, Spain and Portugal, pope and princes of Italy, to bow to the summons of Oliver. England became a European power of the first rank, as she had never been since the Plantagenets, not even in the proudest hours of Wolsey or Elizabeth. From the Baltic to the Mediterranean, from Algiers to Teneriffe, from Newfoundland to Jamaica, were heard the English cannon. And the sense of this new factor in the politics of the world produced on the minds of the age such an impression as the rise of the German empire with the consolidation of the German military system has produced upon our own. All through his rule Oliver had labored to found a vast Protestant league, a new balance of power. Had he ruled for another generation, the history of Europe might have had some different cast."

In the newer problems of social regeneration Oliver Cromwell has not left us without guidance. The very day after the battle of Dunbar he addressed to the Parliament words which those at Westminster may even this day do well to take to heart:—

" Disown yourselves; but own your authority, and improve it to curb the proud and insolent, such as would disturb the tranquillity of England, though under what specious pretence soever. Relieve the oppressed, hear the groans of poor prisoners in England. Be pleased to reform the abuses of all professions; and if there be any one that makes many poor to make a few rich, that suits not a Commonwealth. If he that strengthens your servants to fight, please to give your hearts to set upon these things, in order to his glory and the glory of your Commonwealth, then besides the benefit England shall feel thereby you shall shine forth to other nations, who shall emulate the glory of such a pattern, and through the power of God turn into the like."

England, according to Cromwell, owed it to God to take the lead. The genius of England which Milton saw mewing her mighty youth was ever present to his thoughts. Not to lag behind, but to lead; alas! of late our statesmen seemed to have reversed the order of this



HENRY WARD BEECHER.

(From a photograph of the new statue in City Hall Park, Brooklyn.)

aspiration. But the leadership was to be asserted not by conquest, but by justice, by helping the people, and by

curbing the oppressions of those who make many poor to make one rich.

I have dwelt so much on the hero-exemplar of Independency that I have hardly left myself space to do more than allude to the other services of the sect and its members to the cause of humanity. After Cromwell, Milton was the greatest of the Independents, as he was one of the greatest and most gifted of men. Like the Lord Protector, the foreign secretary of the Commonwealth stands apart; after them there is no third. But it is well to remember that this sect, poor, proscribed, and persecuted as it was in the latter part of the seventeenth century, gave England Andrew Marvell, one of the first and purest of journalists; Defoe, whose "Robinson Crusoe" is still one of the most widely read books in our literature; and John Bunyan, who from his jail in Bedford left the "Pilgrim's Progress" as a priceless heritage to the world—for from the point of view of church order and political history, Baptists and Congregationalists are Independents. In the eighteenth century, Watts and Doddridge restored the hymn to its place of power in the church, and Howard displayed that consuming zeal for humanity which overleaped all barriers of race and religion. In our own century the Independents in England and in America have taken a leading part in the great humanitarian movements of the day. The family of Lyman Beecher stands first among those who contributed to the emancipation of the American Republic from the stain of slavery, and in this country the movement in favor of complete religious equality has ever found in the Independents its foremost champions. They have still work to do in many directions before they can realize the Cromwellian ideal. They have to complete the union of the three kingdoms by surer means than those which alone were possible in the seventeenth century; and in place of Oliver's great Protestant League they have to secure the reunion of Christendom on a basis of humanitarian activity, and to secure an alliance of all English-speaking peoples. If they are but worthy of their ancestry, there is no limit to the beneficent influence which they will be enabled to exercise upon the world. Their numbers may not be many, but sovereignty always belongs to the few.

"You everywhere concede," said Milton to Salmasius, in his 'Second Defence of the People of England,' "that the Independents were superior, not in numbers, but in discipline and in courage. Hence I contend that they well deserved the superiority which they acquired; for nothing is more agreeable to the order of nature or more for the interest of mankind than that the less should yield to the greater, not in numbers but in wisdom and virtue. Those who excel in prudence, in experience, in industry and courage, however few they may be, will, in my opinion, finally constitute the majority and everywhere have the ascendant."

Strange, at the full meridian of the year,
To see a leaf blown wild, untimely sere.
Oh, passing strange, borne on light laughter's breath
Through the rich house of life, the thought of death.

HENRY TYRRELL, in *The Century Magazine*, for July.

THE CONTEMPORARY HISTORY SCHOLARSHIP.

In June of last year—some months before the founding of the American edition of the *REVIEW OF REVIEWS*—Mr. W. T. Stead offered through the columns of his English edition, then just half a year old, a prize scholarship that attracted no little attention throughout Great Britain. The prize was to consist of \$500 a year for three years—a total of \$1500—and was offered to the young woman who should in the following January pass the best written examination in the contemporary history and politics of the last half of the year 1890. In announcing his offer, Mr. Stead remarked: "There are still masses of English-speaking women, even including those who take an occasional interest in the excitement of elections, who never follow with intelligent attention the drama of contemporary history as it is unfolded to the gaze of every one who opens a newspaper. The old superstition, born of an age when the subjection of women was the most unquestioned dogma of the dominant sex, has still sufficient vitality to doom millions of prospective citizens to apathetic indifference to the progress of the world. The concession of woman's suffrage will be of doubtful benefit if it only adds a dead weight of ignorance and indifference in petticoats to the quite sufficiently large quantum of those commodities already on the register in unimpeachable masculine attire. It is time that the duty of stimulating the interest of women in the history of their own time was recognized by all those who are concerned about the welfare of the commonweal. It is but little that any one person can do, but the need is so great that not even the least help should be despised."

Each number of the *REVIEW OF REVIEWS* publishes a general survey of the events and movements of the preceding month, followed usually by a character sketch of a leading actor in the contemporary drama. Taken together, the articles upon the Progress of the World and the character sketches cover a very wide field, nor could any one who mastered them be regarded as wholly uninformed concerning the history of her own time. Mr. Stead proposed therefore to award the scholarship to the young woman who should pass the best examination in the character sketches and the articles upon the Progress of the World which would appear in the *REVIEW OF REVIEWS* from July to December, 1890, both inclusive. "I have considered very carefully," said Mr. Stead, "whether it would be better to take the examination on some book, such as McCarthy's 'History of Our Own Times,' but have ultimately decided in favor of the above plan, and that for this reason: I want to induce the cleverest girls in these islands to take an interest in the events, the movements, and the affairs of to-day. An examination of the current file of the *London Times* would be too appalling. An examination in a half year's issue of the *Spectator* would be less difficult, but it would not attract so many competitors, nor do I think the acidulated pessimism of Mr. Hutton's old age altogether the kind of political writing calculated to incite the interest and kindle the enthusiasm of our young women. So I fall back on the *REVIEW OF REVIEWS*. It is cheap; it is in small compass; and I plead guilty to a natural preference for the views and convictions which find expression in its pages."

Mr. Stead believes that women are to play an important part in the journalism of the future, and he intimated that the reading and study for his proposed prize might



MISS BLANCHE ORAM.

possibly help to promote an interest in the subject-matter of journalism which would lead on to the successful equipment of one or more young women for such work. "The value of the present offer," he remarks, "lies not so much in the benefit which it will bring to the one successful competitor as in the stimulus which it will give to the minds of the multitude of girls who but for such a competition might never have looked in the newspapers for anything but births, marriages, and deaths, the Court Circular, and personal gossip." While the examination questions were to be set with reference to articles and discussions which would appear in the *REVIEW OF REVIEWS*, it was nevertheless expected that the competitors would have consulted their newspaper literature and other ordinary sources of information as regularly and freely as possible, to supplement the contents of their monthly text-books.

It had been ascertained that the total expense of a young woman student at Newnham or Girton or the Oxford colleges would be fully met by the hundred pounds per year, many students in those colleges accomplishing it easily for eighty pounds or ninety pounds. But in order to allow as much liberty of choice as possible, Mr. Stead announced that any other reasonable educational alternative which the winner of the prize might prefer to a course at a woman's college would be permissible; and he suggested as a possible substitute that the three years be spent in the acquisition of modern European



MISS HELEN BAYES.

languages, one language each year, with residence in France, Germany or Russia,—that is, in the home of the language selected,—for at least a portion of the year.

It should be remarked that the five hundred dollars a year represents a much larger value to the average young woman in Great Britain than to the average young woman in the United States. The contemporary history scholarship, therefore, attracted no little attention and was widely discussed in the British press. At first the maximum limit of age was fixed at twenty-five, but in response to several very plaintive and urgent appeals on the part of ladies who had just passed their twenty-fifth year, the age limit was raised so as to admit all young women who had not completed their twenty-seventh year before January 1, 1891. It was explained that the examination would so far as possible be conducted in the locality of the persons presenting themselves for examination. The hint was also thrown out that "a woman who does not read a daily paper would find very little chance of passing an examination in a series of articles which are necessarily so much condensed as to assume a knowledge of outside events which could only be gained from the newspapers."

In addition to the main prize it was further announced that honor certificates would be awarded, (1) for the best examination paper sent in by any competitor regardless of age; (2) for the best examination paper sent in by any competitor between the ages of twenty-one and twenty-five; (3) for the best examination paper sent in by competitors under twenty-one; and to each of these honor certificates was to be attached the sum of \$50. Further than this a certain number of certificates of merit would be issued to those competitors whose papers showed exceptional painstaking, industry, application,

original thought, or other specially praiseworthy qualities.

The examination for the scholarship of contemporary history was held on Saturday evening, January 17th, at various centres throughout Great Britain. One hundred and six candidates presented themselves for competition and were examined in the following twenty-five centres: London, Liverpool, Manchester, Birmingham, Leeds, Newcastle, Hull, Glasgow, Edinburgh, Dublin, Belfast, Cheltenham, Nottingham, Cork, Dundee, Bristol, Aberdeen, Sheffield, Lincoln, Derby, Reading, Cambridge, Linlithgow, Killarney, Cardiff. Sixteen main questions were propounded to the candidates, who were not required to answer more than ten of them. On account of the entrance into the competition of a few Anglo-Colonial young women in India, South Africa and Demarara, the final award of the prize was considerably delayed.

In addition to the 106 competitors who sent in papers for the main prizes there were 79 papers sent in subsequently in response to an offer of three prizes of \$25, \$15, and \$10 respectively, for the best papers which readers of the *REVIEW OF REVIEWS* could fill out at leisure with the *REVIEW* or any other reference materials at and for consultation.

The awards were made by an experienced English examiner, and it was found that the markings of two young ladies who headed the list were exactly the same. These were Miss Blanche Oram of Manchester, and Miss Helen Bayes of London. Next in the order of excellence were the papers of Miss Alice Kerr of Cork, Ireland, and Miss Ellen V. Wheeler, of Winterbourne, Gloucestershire, whose markings were equal; and Miss Wheeler, being under twenty-one, secured one of the ten-pound prizes, the other two going to Miss Kerr and to Miss Mary Wilson



MISS ALICE KERR.

of Holywood, County Down, Ireland, whose markings gave her third rank. Including those whose names have been given, 29 out of the 106 obtained certificates of merit. Miss Bessie King of Twickenham College, Twickenham, obtained the five-pound prize.

Of the two successful competitors for the scholarship, Miss Blanche Oram is a journalist, and Miss Helen Bayes is a teacher. Miss Alice Kerr and Miss King also are teachers.

Since the £300 prize is to be divided, so that the half would be insufficient to support a young woman in a university course, it is fortunate that neither Miss Oram nor Miss Bayes desires to attend college. Miss Oram decides to devote her share to the study of modern languages, while Miss Bayes will use hers to enable her to complete the studies necessary to take her degree of B. A. in the London University, towards which she had already accomplished considerable work. Miss Blanche Oram is the daughter of a woollen manufacturer in Lancashire. When at a girl's private school in Kilbourne she began to write for *Atalanta*, having been "an inveterate scribbler from her earliest childhood, writing stories and verses as far back as she can remember for sheer love of it." Her father died four years ago, since which time she and her sisters have been obliged to face the necessity of making their own way in the world. Miss Blanche took to journalism, one of her sisters became a hospital nurse, and another is in training for the stage. For the past year Miss Oram has made a living by her contributions to Manchester newspapers, but her bent of mind is literary rather than journalistic, and her aspirations are much more in the direction of verse and fiction than in that of politics and contemporary history. In Miss Charlotte Yonge's *Monthly Packet* for June there appears a graceful little fairy tale by Miss Oram.

Miss Helen Bayes is of a very different type. She is a member of the Society of Friends, and was born at Dallston and educated at the Friends' school at Ackworth and at York. In 1885 she went to London to study at University College. Since 1887 she has been teaching at the Mount School in the city of York. Miss Bayes was 26,

and Miss Oram 24, when their names and ages were entered for the competition. The accompanying pictures of Miss Bayes, Miss Oram, Miss Kerr, and Miss Wheeler,



MISS ELLEN V. WHEELER.

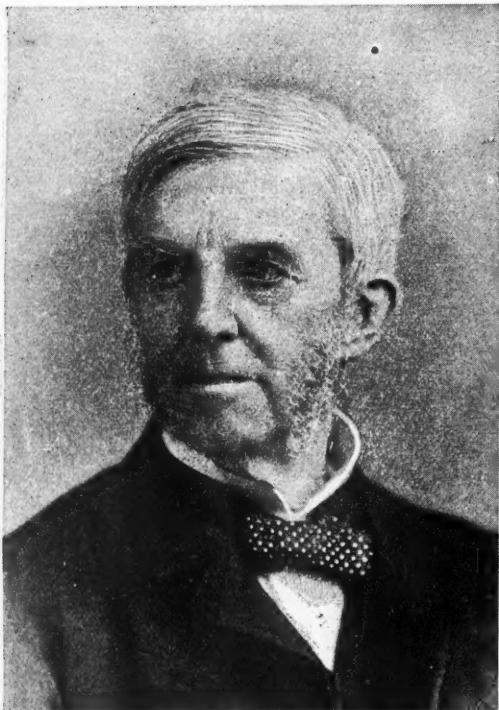
will be interesting in this country as showing types of the self-helping, studious, ambitious young English women of to-day.

THE NEW WEST.

Stand up, my West! Lift thy young, noble head
 On the strong pillar of thy proud, white throat,
 And let thy gold hair on the sea winds float;
 In the world's march keep step with lofty tread,
 And firm. If passion from the South has fled,
 And from the North and East there yet remains
 Its leaping fire in thy full, swelling veins;
 If others have forgot the flag that led
 To independent freedom, and now fail
 To rest in their own strength and pride, and try
 To ape the older nations, thou, my West,
 Stand true, and let that stern eye never quail
 As long as thou hast breath for freedom's cry,
 And a strong, passionate heart within thy breast.

ELLA HIGGINSON, in the *Pacific Magazine*, Seattle, Wash.

LEADING ARTICLES OF THE MONTH.



DR. OLIVER WENDELL HOLMES.

A PATRIARCH OF OUR LITERATURE.

George William Curtis, on Oliver Wendell Holmes.

In his sketch of Oliver Wendell Holmes in *Harper's*, Mr. George William Curtis begs off for the once from the Emersonian prohibition of superlatives; in their turn, the readers of his most delightful and appreciative paper will hardly be constrained within the limits of the positive and comparative in adjudging praise.

It has now been something over sixty years since Mr. Holmes appeared on the literary course; it has been fifty-four years since his Metrical Essay delivered before the Phi Beta Kappa Society was almost at once judged to be one of the literary landmarks of the half-century; and still, after these two generations of song, the well-beloved old man guides with an equable hand—to borrow Mr. Curtis's favorite figure—his nobly matched steeds of poetry and prose.

HIS SERVICE TO LITERATURE.

Nothing is of more significance in his literary life than the reform he irresistibly ushered in on the old Puritan formality and severity and dismalness. "Willis was the sign of the breaking spell, but his light touch could not avail. The Puritan spell could be broken only by the Puritan force. And it is the lineal descendants of Puritanism, often the sons of clergymen—Emerson and Holmes and Lowell, and Longfellow and Hawthorne and

Whittier—who emancipated our literature from its Puritan subjection."

"Holmes's devotion to the two muses of science and letters (he was a physician) was uniform and untiring, as it was also to the two literary forms of verse and prose. But although a man of letters, like the other eminent men of letters in New England, he had no trace of the Bohemian. Willis was the only noted literary figure that ever took Boston for a seaport in Bohemia, and he early discovered his error. Nowhere has the Bohemian tradition been more happily and completely shattered than in the circle to which Holmes returned from his European studies to take his place."

HOLMES HIS OWN INTERPRETER.

"As a reader Holmes was a permanent challenge of Mrs. Browning's sighing regret that poets never read their own verses to their worth. . . . Holmes's readings were like improvisations. The poems were expressed and interpreted by the whole personality of the poet. The most subtle touch of thought, the melody of fond regret, the brilliant passage of description, the culmination of latent fun exploding in a keen and resistless jest, all these were vivified in the sensitive play of manner and modulation of tone of the reader, so that a poem by Holmes at the Harvard commencement dinner was one of the anticipated delights that never failed."

However, there have been many greater professors than Dr. Holmes, many better scientific essays written than his, there have been some much greater poets, but never has there been nor ever will there be such an *Autocrat of the Breakfast Table* as he. Homer may nod, but it is safe to say the *Autocrat* never indulged in forty winks. "There are few books that leave more distinctly the impression of a mind teeming with riches of many kinds. It is, in the Yankee phrase, thoroughly wide-awake. There is no languor, and it permits none in the reader, who must move along the page warily, lest in the gay profusion of the grove, unwittingly defrauding himself of delight, he miss some flower half hidden, some gem chance-dropped, some darting bird."

Mr. Curtis pays a glowing tribute to the masterly way in which Dr. Holmes has adapted the colloquial habit in his writings; his charming trick of delicately taking the arm of his reader in camaraderie and conversing about the characters of his story. Thackeray knew this power too. Perhaps to it especially is to be attributed the enthusiastic personal interest that both these authors have excited in their readers. Perhaps it especially will make this number of *Harper's*, with its fine frontispiece portrait of Dr. Holmes, a particular treasure and souvenir.

A Canadian Scholar's Opinion of Holmes the Author.

It is of Holmes as personified in his works rather than of the man Holmes that Mr. George Stewart, LL.D., of Canada writes in the *Arena* for July.

THE POET.

"As a poet he differs much from his contemporaries, but the standard he has reached is as high as that which has been attained by Lowell and Longfellow. In lofty verse he is strong and unconventional, writing always with a firm grasp on his subject, and emphasizing his perfect knowledge of melody and metre. As a writer of occasional verse he has not had an equal in our time, and

his pen for threescore years has been put to frequent use in celebration of all sorts of events, whether military, literary, or scientific. Bayard Taylor said, 'He lifted the occasional into the classic,' and the phrase happily expresses the truth. The vivacious character of his nature readily lends itself to work of this sort, and though the printed page gives the reader the sparkling epigram and the graceful lines, clear-cut always and full of soul, the pleasure is not quite the same as seeing and hearing him recite his own poems, in the company of congenial friends. His songs are full of sunshine and heart, and his literary manner wins by its simplicity and tenderness. Dr. Holmes's coloring is invariably artistic. Nothing in his verse offends the eye or grates unpleasantly upon the ear. He is a true musician, and his story, joke, or passing fancy is always joined to a measure which never halts."

THE NOVELIST.

"His novels are object lessons, each one having been written with a well-defined purpose in view. But unlike most novels with a purpose, the three which he has written are nowise dull. The first of the set is 'The Professor's Story; or, Elsie Venner,' the second is 'The Guardian Angel,' written when the author was in his prime, and the third is 'A Mortal Antipathy,' written only a few years ago. In no sense are these works commonplace. Their art is very superb, and while they amuse, they afford the reader much opportunity for reflection."

THE HUMORIST AND THE CRITIC.

But it is upon three of his books that the literary reputation of Dr. Holmes will rest, Mr. Stewart is of opinion. These are, "The Autocrat of the Breakfast Table," one of the most "thoughtful, graceful and able investigations into philosophy and culture ever written"; "The Professor at the Breakfast Table," a book full of the "gentle humor and keen analyses of the follies and foibles of human kind," and "The Poet," less humorous than "The Autocrat," but more profound.

HIS LATEST WORK.

Of Holmes's latest work Dr. Stewart says: "The reader will experience a feeling of sadness, when he takes up Dr. Holmes's last book, 'Over the Tea-cups,' for there are indications in the work which warn the public that the genial pen will write hereafter less frequently than usual. It is a witty and delightful book, recalling the Autocrat, the Professor, and the Poet, and yet presenting features not to be found in either. The author dwells on his advancing years, but this he does not do in a querulous fashion. He speaks of his contemporaries, and compares the ages of old trees, and over the tea-cups a thousand quaint, curious, and splendid things are said. The work takes a wide range, but there is more sunshine than anything else, and that indefinable charm, peculiar to the author, enriches every page."

THE FASCINATION OF SOUTH AFRICA.

"Stray Thoughts on South Africa," in the *Fortnightly* for July, is signed by "A South African," but even if you read it with your eyes shut it would be identified in a minute as the handiwork of the woman of genius who gave us the "Story of a South African Farm." As there is only one Rhodes in South Africa, so there is only one Olive Schreiner, and the Cape is fortunate indeed in producing a statesman to make history and a writer of genius to record it. Here is Miss Schreiner's account of the country which gave her birth:-

"THERE IS SO MUCH OF IT."

"It is the intense blue of our skies, the vastness of our mountains, the fierceness of our rivers, the wideness of our plains, the roughness of our seas that form the characteristic of our land. There is nothing measured, small, nor petty, in South Africa. We recall once, many years ago, travelling from Port Elizabeth to Grahamstown in



MISS OLIVE SCHREINER.

a post-cart with a woman just come from England. All day we had travelled up through the bush, and at midnight came out on a height where before us, as far as the eye could reach, stretched the bush, without break or sign of human habitation. She began to sob; and, in reply to our questions, could only say inarticulately, 'Oh, it is so terrible! There is so much of it!'

"It is this 'so much' for which the true South African longs when he leaves his native land. The little lane, the pond, the cottage with roses climbing over the porch, the old woman going down the lane in her red cloak driving her cow, the parks with the boards of notice, the little hill with the church and ruin beyond, oppress and suffocate us. Amidst the art of Florence and Venice, amid the civilization of London and Paris, in the crowded drawing-room, surrounded by all that wealth and culture and human fellowship can supply, there come back to us remembrances of still Karoo nights, when we stood alone under the stars and heard the silence; and we return. Europe cannot satisfy us. The sharp business man who makes money at the 'fields' and goes to end his life in Europe, comes back at the end of two years. You ask him why he returned. He looks at you in a curious way, with his head on one side, and replies meditatively: 'There's no room, you know. It's so free here.' Neither

can you entrap him into further explanations. South Africa is like a large fascinating woman, with regard to whom those who see her for the first time wonder at the power she exercises, and those who come close to her fall under it, and never leave her for anything smaller because she liberates them."

THE KAROO.

Olive Schreiner loves South Africa but she idolizes the Karoo, and there are three or four pages of her favorite retreat. The Karoo, she maintains, is the sanatorium of the world; it is dry, stimulating, and will attract invalids from everywhere. The following is a passage in which she attempts to enable us to understand why the Karoo is the home of her heart:—

"The Bushman and the wild buck have come, they crept over the scene and are gone, and the Englishman with his horse and gun have come; but the plain lies, with its sharp stones turned to the sky, as it has lain for a million years unchanged. It is not fear one feels with the clear blue sky above one; that which creeps over one is not dread. It was amid such scenes as these, amid motionless, immeasurable silence, that the Oriental mind first framed its noblest conception of the Unseen, the 'I am that I am' of the Hebrew. Not less wonderful is the Karoo at night, when the stars of the Milky Way form a band across the sky. You stand alone outside, you see the velvet blue-black vault rising slowly on one side of the great horizon and sinking on the other; the earth is so motionless, the silence is so intense you almost seem to hear the stars move. Nor less wonderful are the moonlight nights, when you sit alone on a kopje and the moon has risen across the plain, and the soft light is over everything, even the stones are beautiful; and what you have dreamed about human love and fellowship, and never grasped, you believe in then. Hardly less beautiful is the sunrise when the hills which have been purple turn to gold, and suddenly the rays of light shoot fifty miles across the plain and make every drop on the ice plants sparkle. Not less lovely are the sunsets; you go out in the evenings; the fierce heat of the day is over; as you walk a cool breath touches your cheek; you look up, and all the hills are turned pink and purple, and a curious light lies on the top of the Karoo bushes; they are gilded; then it vanishes, and all along the west there are bars of gold against a pale emerald sky, and then everything begins to turn gray. In the Karoo there are also mirages. As you travel along the great plains, more especially between Beaufort and De Aar, you may almost reckon to see on a hot summer day, away on the horizon, beautiful lakes with the sunlight sparkling on the water, and islands and palm trees, domes and minarets on the mainland, and snow-capped mountains rising behind them. If you stop for half an hour watching them you will still see them."

HOW TO PAINT THE MAP OF SOUTH AFRICA.

But it would be a mistake to regard her paper as merely describing natural scenery. It is an attempt, and on the whole a successful attempt, to explain the political position of South Africa:—

"To grasp our unique condition more clearly, it will be well to take a blank map of South Africa, and to pass over the entire map from east to west; from north to south, from the Zambesi to Cape Town, from Walvisch Bay to Kafirland, a coating of dark paint, lighter in the west, to represent the yellow-tinted Bushmen, Hottentots, and half-caste native races, and darker, mounting up to the deepest black, in the extreme east, to represent the vast

numbers of the black-skinned Bantu to be found there. From no part of the map, from no spot so large that a pin's point might be set down there, will this layer of paint representing the aboriginal native races be absent; it will be darker here and lighter there, but always present. If now we wish to represent the earliest European element, the Boer or Dutch-Huguenot, we shall have to pass over the whole map lines and dots of blue paint, thicker in some parts, scarcer in others, but hardly anywhere entirely absent. And if we now wish to represent the English element we shall have again to pass over the entire map, from the Zambesi to Cape Agulhas, a fine layer of red paint, thinner here, thicker there, but never wholly absent. If we add a few insignificant dots on the extreme east coast, to represent the Portuguese, our racial map will be complete."

A MIXED POPULATION.

"There is probably not a civilized roof in South Africa which covers people of only one nationality; as a rule they are of three or four. We take a typical Cape household before us at the moment: the father is English, the mother half Dutch and half French-Huguenot, with a French name, the children sharing three nationalities; the governess is a Scotswoman, the cook a Zulu, the housemaid half Hottentot and half Dutch, the kitchen-girl half Dutch and half slave, the stableboy a Kafir, and the little girl who waits at table a Basuto. This household is a type of thousands of others to be found everywhere throughout Africa."

The question of questions is whether or not they can make of these opposed and conflicting races a united whole. In the next article she promises to give us an account of some of the conditions and individuals that at the present moment influence the future of the Cape. The article will be awaited with interest, for nothing could be more charming than to read Olive Schreiner's account of Mr. Rhodes.

MR. ALBERT PELL.

A Poor Law Reformer of the Old School.

The first place in the current number of *Help* is devoted to an account of an interview with Mr. Pell, a member of the old school of political economists, to whom outdoor relief is the accursed thing. Mr. Pell belongs to a school which has had its day, and he is in pronounced opposition to the tendencies of the present times. But Mr. Pell is a man who has thoroughly mastered the subject with which he deals. He puts forward no proposition which he has not tested in practical administration, and his experience is as great and as varied as that of any person who deals with the subject at the present time. Mr. Pell's interview is full of acute observation and embodies the result of a life spent in the service of the poor. The following list of books which Mr. Pell has drawn up for those who wish to study the question of Poor Law Relief will be found very useful. The best work on the subject is "Aschrott's Study of the English Poor Law System." Aschrott was a German sent by Prince Bismarck to draw up a report of our system for guidance of the Germans. He is an extremely able and accurate writer; his book has been translated into English. There are all the facts that are necessary to a due understanding of our system. In addition, here is a list of some of the books which should be on the library table of any one who deals with the question of Poor Law Relief:—

"The History of the Poor Laws, with Observations,"

by Richard Burn, LL. D., 1764. "A History of the English Poor Law," by Sir Geo. Nicholls; dedicated to the Boards of Guardians of the several Poor Law Unions in England and Ireland (John Murray, 1854). Professor Fawcett on "Pauperism." Dr. Chalmers's "Christian and Economic Polity of a Nation." "The Original," by Thomas Walker, barrister-at-law, and one of the police magistrates of the metropolis. "What Social Classes Owe to Each Other," by Professor Sumner (New York: Harper Brothers). Arthur Young's "Travels in France," 2d part, p. 438, 2d edition. Report of the Poor Law Commission, 1834. Reports to the Foreign Office on Poor Laws in Foreign Countries; with introductory remarks by Andrew Doyle (Parliamentary Paper, 1875). Reports of the Poor Law Conferences, 1876 to 1890 (Knight & Co.). Local Government Board Annual Reports—1st Rept., 1871-72; Edward Wodehouse on "Out-Relief," 2d Rept., 1872-73; Albert Pell on "Out-door Relief in Brixworth Union," 3d Rept., 1873-74; Rev. Wm. Bury on "Out-door Relief in Brixworth Union"; by Henry Longley, "Poor Law Administration in London"; Octavia Hill, "Relief: Official and Volunteer Agencies in Administering"; and Col. Lynedoch Gardiner.

The method by which reform may be effected will be found fairly stated in the 2d and 3d Reports of the Local Government Board in the case of the Brixworth Union in Northamptonshire.

In reply to a question Mr. Pell said:—

"I think you exaggerate the feeling in favor of out-door relief. I am an East Londoner; my father was born there. I have spent much of my life in the midst of the population which is supposed to demand most of the sympathy and the compassion of your philanthropic reformers, and I do not hesitate to say that I would undertake to fight a guardian election in any part of the East End where out-door relief has been abolished, and win it on the strength of the feeling in opposition to out-door relief. It is the most potent engine yet devised to drag down the rates of wages to starvation limit.

"In the East of London we found that when we abolished out-door relief the sweaters simply raised the wages by the amount of the help the workers had been receiving from the rates. A certain minimum is indispensable to keep body and soul together. Where out-door relief is given, the sweater simply makes up the margin, and so reduces wages; when no relief is given he has to pay the sum which is necessary to keep his men going. All this, however, is mere A B C, and has been verified over and over again. If you want to reduce wages, give out-door relief, and," said Mr. Pell, brightening up as he talked, "there can be no greater mistake in the world than to think that the East Londoners are to be pitied. I have a great admiration for the denizens of East London. They are self-reliant, energetic, highly vitalized people. The happiness, the buoyancy, and the good spirits are to be found not in the West, but in the East. They are a happier set of people than you take them to be, and if you leave them alone they would work out their own salvation much better than you think.

"In seventeen years in Brixworth Union, since we discontinued out-door relief, we have saved the rates a gross sum of £60,000, which is equivalent to a money grant to each householder in the Union of £20, and all this without any real hardship. When we began in Brixworth one person in every thirteen was a pauper, and there were out-door paupers in every one of the thirty-six parishes of the Union in 1876. Now, in nineteen parishes we have no out-door paupers, and in seven no paupers of any kind in or out of the workhouse. In-



MR. ALBERT PELL.

stead of one pauper in thirteen, the proportion is now one in a hundred and one, and instead of the numbers in the workhouse having gone up, as people declared, they have actually gone down."

UNIVERSITY EXTENSION IN AMERICA.

In the July *Forum* there is an article on "University Extension" by Professor Herbert B. Adams, of the Johns Hopkins University, who may be regarded as the apostle of this educational movement in America. To the author of this article and of a more comprehensive paper upon "University Extension and Its Leaders," in the July number of the *REVIEW OF REVIEWS*, was unanimously awarded at the Albany Convocation, July 10th, the Regents' prize of one hundred dollars offered on behalf of the University of the State of New York for the best printed contribution to the subject. The *REVIEW OF REVIEWS* shares public honors with the *Forum* in the timely presentation of this important theme, and takes pleasure in reviewing the *Forum* article, which concerns more especially recent American experiments in University Extension, while our own account includes the whole subject from its first beginnings in England and the United States.

PIONEER ATTEMPTS.

The author describes in detail the first practical introduction of University Extension methods into this country through the American Library Association, to which Dr. Adams presented the subject in September, 1887, and again in September, 1890. Mr. J. N. Larned, superintendent of the Buffalo Library, engaged Dr. Edward W. Bemis, a graduate of the Johns Hopkins University, to give, in

the winter of 1887-88, a course of twelve lectures upon "Economic Questions of the Day," with a printed syllabus and class discussions. Aside from its pioneer and successful character, this course was remarkable, first for its educating influence upon the entire community through the public debates which accompanied the lectures, all of which were well reported in the city papers, and, second, for the co-operating influence of the Buffalo Library, which, for the time being grouped all its economic literature in one room, a kind of popular "seminary," where the lecturer could be found for consultation at certain hours every working day for twelve weeks. The Buffalo experiment was repeated by Dr. Bemis in Canton, Ohio, in Nashville, and St. Louis.

At the same time these pioneer attempts were being made to introduce University Extension methods, which comprise five characteristics (circuit-lectures, a printed syllabus, weekly written exercises, class-discussions, and final written examinations), individual members of the department of history and politics in the Johns Hopkins University were giving the same kind of lectures in and about the city of Baltimore, in connection with church societies, industrial neighborhoods, teachers' associations, Young Men's Christian Associations, Chautauqua Literary and Scientific Circles, etc. From Baltimore Johns Hopkins men carried the English idea of University Extension to Washington, Philadelphia, and Chautauqua, in all three of which great educational centres the idea has borne rich and varied fruit.

CHAUTAUQUA EXTENSION.

The English idea of higher education for men and women, and for *life*, was clearly anticipated by Chautauqua. Some of the very features of English University Extension characterized the educational work of Chautauqua as early as 1874. There were then, and in successive years, local lectures on great subjects, *conversazione* or class discussions, and written examinations upon topics of public instruction in Bible history and geography, normal Sunday School work, etc. Gradually scientific and literary courses were introduced. The Chautauqua Literary and Scientific Circles, which suggested the Home Reading Circles of England, were first organized in America in 1878. The School of Languages and the Teachers' Retreat, or Normal School, date from 1879. Professor W. R. Harper entered the School of Languages as a teacher in 1883. The Chautauqua College of Liberal Arts, in which academic instruction was given by college and university professors from Yale, Johns Hopkins, and various other institutions during six weeks in the summer season, was first opened in 1887. Yale men have been prominent in this college from its first beginning. Professor Arthur M. Wheeler gave a course of "Yale University Historical Lectures" at Chautauqua in 1885. Professor W. D. McClintock, formerly a graduate student at Johns Hopkins, has taught systematically Anglo-Saxon and English literature at Chautauqua since 1881. Since 1887 regular teachers from the Johns Hopkins University have conducted college classes and given public lectures in this the largest summer school in the world. Oxford and Cambridge borrowed the idea of summer meetings from Chautauqua in 1888, and in that year the first definite American plan for University Extension was drawn up at Chautauqua by Dr. H. B. Adams and was adopted by the management. The plan was printed and issued in September, 1888. Successive editions, in 1889 and 1890, of this published plan have carried ideas of University Extension throughout the United States. Local experiments in this direction have been made by Chautauquans in

various places, but the best results are reached in the Chautauqua summer assemblies, where such courses serve as object-lessons in popular pedagogics for hundreds of teachers and students, who come together from all parts of the country. This very summer there have been given, at the central Chautauqua, various courses of public lectures in history and political science upon the extension plan, with blackboard analysis of each lecture, written exercises, class discussions, and final written examinations. Prizes were offered for the best papers, and it is interesting to note that in one examination on American history the prize was taken by a married woman, a graduate of one of the Chautauqua Literary and Scientific Circles in the class of 1882.

In this connection may be put on record another interesting fact. Among the twenty-five doctors of philosophy, who were graduated in June, 1891, from the Johns Hopkins University, was one man whose record in the department of physics is most distinguished, both for scholarly attainments and powers of original investigation. He has been called to a professorship in a well-known university, but he began his struggle for higher education in connection with a Chautauqua Literary and Scientific Circle. He was a travelling agent through the West for supplying dairy-farms with tin pans and other bucolic ware. While making his business trips by train, while waiting at railway stations, or lodging at hotels, he read the C. L. S. C. four years' course in literature and science. That first outlook upon a broad field of liberal culture inspired him to go to college. That collegiate training enabled him, after years of study and teaching, to enter the university and to win the honors of a fellowship, a doctor's degree, and various calls to high academic positions. The records of Chautauqua and Dr. Vincent's book on "The Chautauqua Movement" are full of heroic examples of both young men and women who have sought higher education under difficulties. Here is a man who has attained. It is a case of Chautauqua Extension, from the farm to the university. Beyond the university waits the American people, for whom and by whose sons our colleges and universities were founded.

PRACTICAL SUGGESTIONS.

It was suggested by Professor H. B. Adams, who opened and closed the four hours' debate on University Extension at the recent convocation of educators in the senate chamber, at Albany, July 10, 1891, that the Regents of the University of the State of New York, who now have a legislative appropriation of \$10,000 for University Extension, proceed to its organized promotion by means of the following agencies, most of which are already in sight and only need co-ordination:—

(1) A central board of control and supervision. A committee of the Regents on University Extension already exists and they should print and distribute all necessary information. They should communicate by circular letter with heads of New York colleges, universities, high schools, and academies, and discover good local lecturers whose good will and successful experience justify their nomination and appointment upon the University Extension staff of the State of New York, for *local* work, within easy reach of their own institutions. The Regents should also appoint *itinerant* lecturers at large, who will go wherever they are called upon a local guaranty of the proper fee for a course of six or twelve lectures.

(2) A University Extension Council representing the heads of colleges, universities, high schools, and academies, for co-operation with the Regents and proper regulation of local lectures, certificates, and other details.

(3) The utilization of local colleges, academies, high schools, normal schools, public libraries, Young Men and Young Women's Christian Associations, church societies, Chautauqua Literary and Scientific Circles, and unions of the same (like those in Syracuse, Brooklyn, and New York) as educational centres for the organization of local lectures upon the University Extension plan. Experiments upon a small scale should be everywhere encouraged for the sake of developing both the work and the lecturers. Expenses should always be borne by the locality and not by the Regents or institutions, whose duty should be supervision and friendly co-operation.

(4) Training schools for University Extension lecturers. A new generation of young men should be educated for the higher service of the people. These men should be "apt to teach," good writers, and ready speakers. Like the younger generation of Oxford and Cambridge men, they must "believe in their work and intend to do it." Existing colleges and universities, the State Library at Albany, college settlements, "school and University Extension" in Brooklyn and New York city, work or observation at summer schools, at such popular experiment stations as Silver Lake, Round Lake, and Chautauqua, a close study of such admirable courses for the people as those now given in the Brooklyn and Pratt Institutes, and in the schoolhouses of New York city, and those given to teachers in the Central Park Museum of Natural History—these are the ways and means for college graduates to learn by observation and practice the arts of lecturing and teaching.

(5) University Extension through the press by means of syndicate reports of good lectures, educational studies, bibliographies, and courses of reading.

THE CHARACTER AND POLICY OF EMPEROR WILLIAM II.

In his article on William II., in the July *Forum*, Professor F. Heinrich Geffcken has nothing but good to say of the character and policy of the young German emperor. He says: As prince the present emperor was believed to be a devoted pupil of Prince Bismarck. The chancellor himself shared in this belief, and expected upon the advent of William II. to the throne, to enter upon a new lease of unlimited power.

THE RUPTURE WITH BISMARCK.

The first rupture came in March, 1889, when Bismarck interfered with a measure for the reform of the income tax, which the emperor had sanctioned. Following this, differences arose between the emperor and the chancellor concerning the policy to be pursued with Russia and Switzerland, and then the hitch between the policies of the two regarding the bill to make the law against social democracy a permanent one, the emperor taking the stand in opposition to Bismarck, that this law had not only proved a barren one, but had increased the power of the very party against which it was aimed. The Imperial decree, February 4, 1890, in favor of the protection of women's and children's labor, was a direct blow at the chancellor, who strenuously opposed such a measure, and which, coming in the midst of the elections for the Reichstag, resulted in a crushing defeat for him.

THE FINAL CRISIS.

But the final crisis came when Bismarck, arranging for a new party combination to overthrow his opponents, attempted to form a coalition with the Ultramontane Centre party through a confidential interview with its

leader, Dr. Windthorst. "Bismarck had asked the emperor that, in virtue of a cabinet order of 1852, his colleagues should be bound to submit beforehand to him any proposals of political importance before bringing them to the cognizance of the sovereign. The emperor had refused and insisted upon the cancellation of that order, and now when he heard of the Windthorst interview he called upon the chancellor, asking to hear what had passed in that conversation. Bismarck declined to give any account of it, as he could not submit his intercourse with deputies to any control, and added that he was ready to resign if he no longer possessed his sovereign's confidence. But he did not send in his resignation until, to his astonishment, an Imperial aide-de-camp came in the evening to remind him of his words by command of the sovereign." Even, Professor Geffcken continues, when he was thus compelled to offer his resignation he never dreamt of the possibility of its being accepted, and was thunderstruck when he received the emperor's speedy answer.

In the choice of Bismarck's successor, Professor Geffcken asserts, the emperor gave proof of his capacity to govern. Than General von Caprivi, he believes, a better man could not have been chosen for the place.

MEASURES OF REFORM UNDER WILLIAM.

Under William II. a number of important internal reforms have been carried, chief among which is the law for the protection of women and children's labor, making attendance upon school obligatory during certain periods, and preventing the misuse of children in shops and domestic industry, and further providing that the work of women shall not exceed a maximum of eleven hours a day.

HIS CHARACTER.

"William II. is undoubtedly the most remarkable sovereign of the present time. He is a modern man, notwithstanding certain proclivities which still adhere to him like pieces of shell of an egg from which the bird has issued. With restless activity he seizes upon all questions which agitate our time, be they large or small. To-day he speaks on great European affairs, opens new issues to German commerce, and proclaims social reforms; to-morrow he opens an art exhibition and takes a personal part in the performance of Wildenbruch's patriotic drama, 'The New Lord.' He presides over his council and shows himself a ready debater, opens a scholastic conference, laying down his educational plans, and indefatigably travels over his country in order to see everything with his own eyes."

THE QUESTION OF COLLEGE LOCATION.

In a City or a Country Town?

In the July number of *The Chautauquan* an interesting and pleasant symposium is presented on the question "Where Should a College be Located?" Dr. Rogers of Northwestern University, Prof. Seelye of Amherst, and President Angell of the University of Michigan speak for the small town or country situation, while Prof. Boyesen of Columbia, Dr. Harper of the University of Chicago, and Dr. Adams of Johns Hopkins argue for the urban location. There seems to be a common desire among these gentlemen to differentiate the more general term college into the university and the college preparatory to it, and five of the six agree that the latter institution finds advantages of health, of cheapness, of quiet, etc., in a small town.

Prof. Seelye says, "In my judgment, the tendency of

our educational life will soon demand the separation of the college from the university. The method and spirit of these two are so different, and they need such different surroundings and adjustments, that the attempt to keep the two together is likely to injure both. The best results are likely to follow the complete separation of the two, giving to the one the scope of the city and confining the other to the seclusion and strength of the country town."

President Rogers thinks that professional and technical schools and especially colleges of law and medicine should be in cities for the obvious advantages of proximity to the courts, to the law offices, and to the large hospitals. Both he and President Angell lay stress on the value of a country town location for the college of liberal arts, in that it allows the creation of a scholastic atmosphere inspiring close associations and intimacies of students. President Angell says, "I think it may be said with truth that it yet remains to be demonstrated that an American *college* can be in an eminent degree successful in a large city, that it can in fact be much more than a local school. Though very large resources have been expended on the colleges in New York, Philadelphia, and Chicago, and able men have formed their faculties, they have been surpassed in numbers and influence by not a few colleges of far smaller means in smaller cities or in country towns."

FOR THE URBAN LOCATION.

As for the university *par excellence*, Prof. Boyesen, President Harper, and Dr. Adams are emphatic and impressive in their choice of the city site. After strongly advocating a country life for boys between fourteen and eighteen, when preparing for the university, Prof. Boyesen says, "A university is a collection of schools where the best facilities are offered for advanced study and independent research. . . . It goes without saying that these schools, in order to keep abreast of the age, require an enormous apparatus in the way of machinery, laboratories, museums, libraries, etc."

President Harper elaborately groups his reasons for favoring the city under four general heads, viz., "the advantages to the college in general," under which he shows that the city gives the college a greater sphere of usefulness, assures it a larger and better constituency, and counteracts the natural tendency to "isolation and scholasticism, to narrowness and indifference to practical human life"; second, "the advantages to the community in general," among which are the influence of the college atmosphere, the help afforded to laboring classes, the opportunity for university extension, and the enlarged usefulness of the college museums and libraries and teachers. "The advantages to professors" are obvious; and last, "the advantages to students" are largely included in, or co-ordinate with, the others. President Harper argues that the plea of morality is all on the side of the city. "A bad man in a country college finds abundant opportunity. The necessity of secrecy cultivates a depraved and debasing kind of vice. Such a man can work havoc by corrupting his fellow-students to an extent which in a city institution is utterly impossible." Dr. Adams, too, says that "country colleges, from their very poverty of amusements, are exposed to evils more gross than those affecting city universities." He takes a broad and a true view in condemning any isolation of the great centres of learning. "The idea that universities can flourish apart from the world, far from great centres of life and society, is as false as the whole theory of monasticism. . . . The isolation of a country college from its local surroundings is as bad for the institution as for a town to have no railroad connections."

"The greatest and most successful universities, whether in the ancient or the modern world, have been in or near great cities. Athens and Alexandria; Paris, Bologna, and Prague; Berlin, Munich, and Leipsic illustrate this fact. . . . A great university cannot be sustained in a sheep pasture or in an academic village. A great city is the proper base of support for a republic of science, literature, and art."

DR. BRIGGS ON THE LATE THEOLOGICAL CRISIS.

The Rev. Dr. Charles A. Briggs contributes an article on "The Theological Crisis" to the July *North American Review*. The issue in the church at the present time is, he declares, between dogmatists and traditionalists on the one side, who hold that inspiration is verbal and that the Bible is inerrant in every particular, and the Biblical and historical students, on the other side, who are aiming to separate traditional dogma from the Scriptures and the creed. "It must be evident to every thinking man that the traditional dogma has been battling against philosophy and science, history and literature, and every form of human learning. In this battle the Bible and the creeds have been used in the interest of this dogma, and they and the church have been compromised thereby. It is of vast importance, therefore, to rescue the Bible and the creeds from the dogmatists. There can be little doubt that the traditional dogma is doomed. Shall it be allowed to drag down into perdition with it the Bible and the creeds? The dogmatists claim that their dogma is in the creed: if we do not submit to it, we must leave the church. They insist that their dogma is in the Bible and if we do not accept it we must give up the Bible. Biblical scholars and historical students propose to do neither of these things; on the contrary, to hold up the Bible as the supreme authority for the church; to build on the creed as the ecclesiastical test of orthodoxy." The dogmatists insist upon their utterances, says Dr. Briggs, as if they were orthodox and yet "in fact there is not a creed in Christendom that indorses them; there is no Biblical authority for them; they are purely speculations and traditions without any binding authority whatever." The questions at issue, he holds, are not determined by creed or church and are, therefore, beyond the range of orthodoxy. On these grounds he justifies his continuance in the Presbyterian Church. That scholastics and traditionalists have encased the Scriptures in speculative dogmas, he asserts as one of the chief reasons men do not universally recognize the supremacy of the Holy Scripture. Regarding the question of inerrancy he says: "No word of Holy Scripture, no sentence of historic creed makes this claim for the Bible. It is a theory of modern dogmatists. Biblical criticism finds errors in Holy Scripture in great numbers. These errors are in the circumstantial and not in the essentials. They do not disturb any doctrine; they do not change the faith and life of the Christian Church. It may be regarded as the consensus of Biblical scholars that the Bible is not inerrant; and yet the dogmatists insist that one error destroys its inspiration."

THE SEAT OF AUTHORITY IN RELIGION.

Mr. Briggs does not beat about the bush in stating what he believes to be the seat of authority in religion. He holds that men may find God in three ways—the Bible, the church, and the reason. "When I take this position," he goes on to say, "I do not deny the Protestant position that Holy Scripture is supreme, I simply affirm that where Holy Scripture does not work as a means of grace the divine Spirit may work now as he worked before the

Bible and the church came into existence." Neither does he dodge the question of "progressive sanctification after death." This doctrine, he maintains, is founded on the Bible and the creeds. It is in conflict with traditional dogma, but not with any decision of the historic church. It is a doctrine which lies at the root of purgatory, but is not purgatory. It is a divine discipline, not a human probation. It is in harmony with all the doctrines that have been defined in the creeds. It banishes from the mind the terror of a judgment immediately after death and the illusion of a magical transformation in the dying hour, and it presents in their stead a heavenly university, a school of grace, an advance in sanctity and glory in the presence of the Messiah and the saintly dead, which is a blessed hope to the living and a consolation to the suffering and the dying." The results of the present theological crisis will be, Dr. Briggs predicts, the strengthening of the foundations of Christianity.

BARON HIRSCH ON PHILANTHROPY.

Baron de Hirsch gives his views on philanthropy in the *North American Review* for July. The Baron does not waste words. His plans and projects for the deliverance of the oppressed Jews of Russia are described in less than four pages.

HIS VIEWS.

He considers himself as only the temporary administrator of the wealth he has amassed, and holds it his *duty* to contribute to the relief of the hard-pressed. The great work for philanthropy to accomplish, he contends, is that of helping people, who must otherwise become paupers, to help themselves. This, in sum, is the underlying principle of his whole philanthropic scheme. The practice of indiscriminate almsgiving, he rightly maintains, only tends to make more beggars.

HIS PROJECT.

The great work which Baron Hirsch has set about to accomplish is to make for the Russian Jews who have just been exiled from their homes, a place "where they can use their powers freely, where they can bring into practice again the qualities they have inherited from their ancestors, and finally, where they can become useful citizens of a free and secure country in which the rights of all inhabitants are equal." The Jew in ancient times was pastoral in his tastes. Given an opportunity, M. de Hirsch holds, the Jew will return to his fields and his flocks.

In considering the plan of colonizing the Russian Jews in foreign lands, says Baron Hirsch, "I naturally thought of the United States, where the liberal constitution is a guarantee of happy development for the followers of all religious faiths. Yet I was obliged to confess that to increase to any great extent the already enormous number of Jews in the United States would be of advantage neither to the country itself nor to the exiled Jews; for it is my firm conviction that this new settlement should be scattered through different lands and spread over a large space, so that there shall be no opportunity for social or religious rupture. I made a study therefore of different countries, and after careful examination I have become convinced that the Argentine Republic, Canada, and Australia above all others, offer the surest guarantee for the accomplishment of the plan. I expect to begin with the Argentine Republic, and arrangements for the purchase of certain lands for the settlement are now being made."

Hirsch is confining his philanthropic efforts to the relief of one people only that his energies may not be scattered. He believes that by devoting himself to this one work exclusively he can bring it to eventual accomplishment.

THE AMERICAN FARMER.

Mr. Wiman's Hopeful Views.

To Mr. Erastus Wiman a better day appears to be dawning for the American farmer. In his article, "The Farmer on Top" in the *North American Review* for July, he takes the position that the demands for food products in the United States is fast approaching, if, indeed, it has not already reached, the immediate possible supply, and that the one effect of this relative increase in the food demand will be to raise the price of all bread grains—in other words, to increase the purchasing power of the farmer.

HIGH PRICES FOR GRAIN AND THE EFFECT UPON THE FARMER.

An increase of say forty per cent. in the paying power of the farmer will have the effect of placing him "on top." "It will make him," continues Mr. Wiman, "of all classes in the world, the most prosperous. He will be the most independent and the most intelligent and prosperous producer of his period, and by organization and a reasonable control of politics, which he is likely to maintain, he will probably dictate the fiscal policy of the nation. Having attained prosperity by the operations of natural laws, he will abandon the absurd theories under which, in the days of his depression, some of his representatives sought relief by laws made by legislation; and it will not be surprising if he reaches the conclusion that the least interference with trade, the least taxation, and the least legislation will be the popular movement setting in as a reactionary sentiment from that which has hitherto prevailed."

The causes which have operated to bring about the approximation of the food demand to the supply, Mr. Wiman finds in the rapid growth in the last few years of the food-consuming population, as compared with the food producers, and in the exhaustion of arable soils.

HAS THE LIMIT OF WHEAT ACREAGE BEEN REACHED?

The limit of the wheat acreage in the United States has, he maintains, been practically reached, difficult to believe as it may seem. As one of the most striking signs of the exhaustion of the soil he cites the steady northern trend of the wheat production area. The people of the United States, once supplied with wheat from the valley of New York, are now dependent upon the northermost States for their supply. "When," says Mr. Wiman, "the regions that supply the mills of Minneapolis are exhausted, as the regions, so far as wheat is concerned, between the Genesee valley and the valley of the Red River of the north have been exhausted, what new Northern State will step in to supply the need that will be so imperative as that of food? Abandoned farms in the half-dozen States of New England, the exhausted soils in the Middle States, the urgent need for expensive fertilization in numerous Western areas, are supplemented in suggestiveness by the discovery of the limitations of the rain belt in Western Kansas and Nebraska, and the universality of the movement near the Rocky Mountains for expensive irrigation in wide areas of soil too poor by nature to be cultivated except by artificial aids." In support of his position, Mr. Wiman draws statistics from the last census and other sources. Thus, he shows that while the United States in the decade 1870-80 contributed nineteen millions of acres to the world's total increase of twenty-two millions of acres, in the decade 1880-90 it did not contribute an acre, and this notwithstanding the fact that the bread-eating world increased in the last ten years eleven per cent.

Mr. James Taylor on the Possibilities of the Northwest as a Wheat-Growing District.

According to a recently published article in 'the New York *Sun*, written by Mr. James W. Taylor, United States consul at Winnipeg, Manitoba, it would appear that Mr. Wiman has not duly considered the possibilities of the Canadian Northwest as a wheat-growing district. Mr. Taylor makes the statement, based on explorations, that between Hudson's Bay and Lake Superior on the east, the Rocky Mountains on the west, and the fiftieth and sixtieth degrees of latitude is embraced a wheat-growing district of 1,200,000 acres in area. This district is composed of the Canadian provinces, Manitoba, Assiniboa, Saskatchewan, Kewatin, Mackenzie, Athabasca, Alberta, British Columbia, and of part of the American territory, Alaska.

GOOD WHEAT FIELDS TO THE EXTREME NORTH AND WEST.

Special investigations made with the view of determining the adaptability of the northernmost part of this district—the part concerning which, if any, there might naturally be doubt—to agriculture show, Mr. Taylor writes, that the greater part of the land is fertile and that the season is sufficiently long and warm to ripen wheat, oats and barley, as well as the ordinary vegetables.

Some of the causes which render these lands in the higher latitudes available for wheat-growing purposes are indicated by Mr. Taylor: (1) The decrease in the elevation of the land as it extends to the North. The difference in altitude between the land at the extreme southern and at the extreme northern part of the wheat district is given as equivalent to 13 degrees of latitude, climatically considered. (2) The Pacific winds facilitated by the interlocking valleys of the Columbia and Missouri rivers. (3) The summer moisture which renders irrigation north of latitude 50 degrees unnecessary. (4) The length of the summer day in the northern latitudes. (5) Maximum of fructification due to vigorous winters, cool, moist springs and dry summers. Food consumers, as against food producers, will find some little comfort in Mr. Taylor's statements. But doubtless Mr. Wiman's forecast was intended to cover the immediate rather than the remote future.

The Farmers' Grievance as Presented by Col. Polk.

Col. L. L. Polk, engaged in the organization and spread of the Alliance movement among the farmers, hears only their complaints and has never had even a presentiment of the approaching era of high prices which Mr. Wiman announces. The farmers, he holds, in his article in the *North American Review* for July, are of all persons the most miserable. If they complain it is not without a grievance, and this grievance, as reduced from Mr. Polk's discursive statements, is that their interests have not been properly cared for in state and national legislatures. Representatives who have been entrusted with the interests of the farmers have betrayed that trust. Col. Polk is a firm believer in the old Jeffersonian maxim that "you can legislate prosperity or adversity on yourselves."

Indeed, he goes so far as to declare that in a society like ours at the present stage, legislation is really the basis of prosperity; that unless legislation applies fairly to all classes, industry, skill and frugality count for little. He is careful that the importance of agriculture as a factor of existing social arrangements is not underrated. Like most of the men whose sympathies lie wholly with the agricultural class, he is inclined to regard farming as the only productive pursuit. "An attempt," he says, "to rank any vocation with the importance and necessity of farming will ever prove futile." Holding to this view it

would be quite impossible for him to admit that the merchant is as much a producer as the farmer. But this is true. Both create utilities—put things in accessible forms or places, and neither can do more.

CHARITY ORGANIZATION IN LONDON.

THE most noteworthy paper in the July *Cosmopolitan* is the opening article on "London Charities," by Elizabeth Bisland. Its greatest significance lies in the note of warning against the dangers of too great enthusiasm and too little discrimination in giving to the poor, and it is one more tribute to the value, indeed the necessity, of a scientific system of relief. "The state of mind of the prosperous portion of the city toward their less fortunate neighbors is a remarkable one. Their sense of duty to them is almost morbid in its intensity, charity has become a passion as well as a fashion, and it is not too much to say that the preachings of the modern and socialistic Peter Hermits have revived the enthusiasm of the old crusades, each one outvying his neighbor in his haste to assume the cross and undertake the rescue not of the city of the Holy Sepulchre, but of the city of London. As in the older crusades, the enthusiasm is confined to no one class, age, or sex. Peers, cabinet ministers, members of Parliament, clerks, lawyers, doctors, the clergy, fashionable young beauties, princesses, duchesses, men of fashion, retired army men, elderly single women with no home duties, busy mothers, girls just out of school, and even children at school—all take part in this holy war against suffering and poverty."

THE STREAM OF PAUPER CANDIDATES.

"Not only is the recognized centripetal power of a great city a magnet that draws within the metropolitan radius all the loose and wavering atoms of the nation, but this reputation for magnificent giving is an irresistible loadstone to the pauper element of the rest of Europe. The curious sentimentality that informs British politics in unexpected directions forbids the passing of immigration laws such as the United States have found essential to their welfare, and as a consequence, London is an undefended pool into which all the human cesspools of the Continent drain their most degraded refuse."

This wretched crowd of humanity consists largely of Polish Jews, who are cared for by their own people, and rarely come under the patronage of the Poor Law establishments, but by underbidding native labor they force into pauperism by direct or indirect means the English laborers who cannot live so cheaply.

THE ADMINISTRATION OF THE POOR LAW.

Under the Poor Law London is divided into thirty unions, which annually give relief to nearly 100,000 paupers. "In all these unions there is a casual ward for wayfarers and vagrants; generally built on the separate system, in which each inmate has a separate cell. On entering he has to take a bath, and before leaving to do a task of work; and rather than submit to the first of these cruel exactions many prefer to sleep in the streets and thus escape the dreaded cleansing."

"Mr. Goschen's vigorous and able policy in the presidency of the Local Government Board resulted in the large curtailing of assistance, and the proportion of paupers has fallen off from 55.5 to 24.7 in each thousand of population. A striking example of the need of a strict surveillance of relief administration is given in the comparison of the densely populated and poverty-stricken Whitechapel district with the less crowded and exceedingly opulent City Union. In the former, under a strict

system, the number of paupers during the year was only 1303, while in the carelessly conducted union of the city there were 1681.

THE CHARITY ORGANIZATION SOCIETY.

Since 1867, the date of its birth, the Charity Organization Society has done incalculable good in straightening not the sociological tangle caused by the ill-advised efforts of sentimentalists.

"There are forty branches of the society in London—one in each union and in the crowded parishes too—and these are managed by committees. There are paid officers, whose duty is the investigation of appeals, and as the organization has extended its work it has added many trained volunteers to its force. Its duty for the most part is to ascertain whether the applicants for aid are worthy, and in what manner they can best be relieved; but it also expends yearly in alms something like £20,000. . . . Most of the Church of England charities and many of the Jewish and Roman Catholic societies work in harmony with this non-sectarian body, but so far the nonconformists have been slow to give or take help, and there are thousands of private charities that refuse to co-operate and prefer to follow their own unorganized methods. The Charity Organization deals annually with about 25,000 cases, each case representing a family, and makes full reports upon these. It has in some branches established saving banks, and has also established a Metropolitan Provident Medical Association, with 30,000 subscribing members, by which the poor co-operate to obtain the best medical treatment at small individual cost."

The private hospitals, almshouses, and "homes," and the great city guild charities are enumerated and described. Not the least interesting are some of the venerable institutions like Saint Katherine's Hospital, dating from the year 1128, and the Trinity Almshouse with its "double row of pretty, tidy cottages, models of old-fashioned comfort," situated in a "green and peaceful pleasure," and its tiny church in the centre. Its charter was granted by Henry VIII. "as a refuge 'for master mariners and widows of master mariners.'"

The sum of Miss Bisland's investigations is that London has too much charity, but that there are charities and charities. As she quotes from the remarks of Mr. Kipling's East End damsel, "They're bloomin' well paupered a'ready."

THE MUNICIPALITY OF PARIS.

THE third of Dr. Albert Shaw's articles in *The Century* on modern European municipalities is a description of "Paris—the Typical Modern City." To Americans more than to any other people should such articles be of value; for if we are ever to rid ourselves of the shame of our municipal governments, the means would seem to lie in lifting up our eyes and profiting by the example of those who are strong where we are weak.

After an introduction, in which he pays a tribute to the mission of France, "to teach the world a lesson of order, system and logic, of emancipation and iconoclasm," Dr. Shaw rapidly reviews "The French Municipal System" since the revolution of 1789, and passes to

THE MECHANISM OF PARIS GOVERNMENT.

When the new constitution was being made to "march" in 1789-90, Paris was given a popularly elected mayor, who with sixteen administrators performed the executive work. These, together with two councillors from each of the forty-eight sections and thirty-two aldermen, 145 in

all, formed the governing body. By the Directory and after it by Napoleon, Paris was divided into twelve arrondissements, each with its nominal "maire," the whole under the charge of the prefect of the Department of the Seine, and practically it was the obedient machine of the emperor. Since then the system has gyrated with the political weathervane from Napoleon's tyranny to autonomy, and intermediate points. The present organization, dating from 1871, divides Paris into twenty arrondissements, each with its "maire" and his assistants, the appointees of the prefect of the Seine. The municipal council consists of eighty members, four being elected from each arrondissement. The "maires" attend to a vast amount of routine work, and are highly satisfactory and valuable officers. By the side of the prefect of the Seine is the prefect of police, with an official status decidedly *sui generis*.

A BUREAUCRATIC POLICE SYSTEM.

"The prefecture of police for the Department of the Seine was the masterpiece of Bonaparte's administrative system. This police prefect was reconstituted in 1853 by Louis Napoleon as an indispensable part of his centralized government."

The prefect "is to-day the most unaccountable and most powerful man in France. His functions are highly varied. He controls not only the ordinary police that patrol the streets and keep order, but also the detectives and officers who constitute the 'police judiciaire,' and who work up criminal cases. Besides these, he is master of the political police—the government's secret agents—and he has in his hands a secret-service fund to spend unaccountably except as regards his immediate superior, the minister of the interior."

"He was a fit creation of such rulers as the Napoleons, but he has no proper place in a republican form of government. Engaged as he must be in the secret service of politics, he is not the suitable person to administer the ordinary police government of a great city."

"But it would be a great mistake to jump at the conclusion that the existing police administration is not orderly and efficient. The real protection that the people have against the theoretical absolutism of the prefect of police lies in the magnificent organization of the great machine that the prefect superintends. Every one of the numerous bureaus is manned with permanent officials, who have entered the service upon examination and who are promoted for merit."

PROPOSED LIBERAL REFORMS.

The two sorest points with the liberal element of Paris are the humiliating subjection to the prefect of the Seine and this inscrutable prefect of police. The most noteworthy scheme for reorganization is that reported some years ago by a council committee headed by Sigismund Lacroix. This plan provides among other things for additional representation for the larger arrondissements, increasing the council to a membership of 100, for a general arrondissement ticket, which would bring out better-known men than the present "uninominal" system, and for the election of a mayor and his adjuncts by the council from its own members. The routine work now done by the twenty "maires" was to be assigned to appointees of the mayoralty. "The council was to have full control of taxation and finance, but could not borrow money without the direct ratification of the voters at a popular election. The municipal authorities were to have entire management of the education system, primary, secondary, and higher."

But these liberal reforms are only popular with liberals.

The propertied and educated classes stand up, with much reason on their side, for the administration by the trained officials of the general government.

HOW A CITY MAY BE LIGHTED.

Perhaps Dr. Shaw's paper is most interesting and instructive under the section he calls, "The Best Lighted City in the World."

"Like American cities, and in this respect wholly unlike those of England and Germany, French cities have been in the past, and still are, wholly disposed to leave the manufacture and sale of illuminants to private companies. But the resemblance between French and American cities as regards their management of this important service ends abruptly with the simple fact that they have chosen to employ private instead of public initiative. Municipal Paris has always fully protected public and private interests in its dealings with lighting companies. Even yet American cities have not thoroughly learned the simple lesson that there can be no real competition between gas companies in the same area, and that it is the height of foolish stupidity to attempt to regulate by competitions a business that is monopolistic by its very nature. Paris, forty or fifty years ago, in the experimental period of public gas-lighting, had seven or eight different gas companies. But each was restricted to its own district; each was chartered upon terms that gave the city authorities large control, each furnished its quota of gas for street lights and public buildings at a price fixed by charter contract and approximating actual cost of manufacture; each paid a moderate street rental for the privilege of laying pipes under sidewalks; each submitted to a scale of prices for private consumers, arranged by agreement with the city upon the basis of reports made by commissions composed of scientific authorities and experts, each submitting to a daily official examination of the quality of its gas, and to penalties for failure to reach the standard; and each laid its pipes in its respective territory under strict regulations respecting injury to the pavement and the disturbance of traffic.

"The six companies which for some years had been engaged in the distribution of gas to Paris were fused into one great company in 1855. Some of our American cities have in recent years been well-nigh convulsed with excitement and indignation because their local gas companies had been consolidated or brought under a unitary management. And yet it ought to be perfectly obvious that a consolidated gas supply can be more economically produced and sold. The fusion of the Paris companies in 1855 was effected only after several years of negotiations between the companies and the government, and it rested upon a basis carefully prescribed. The results were highly beneficial to all parties concerned."

The charter that the present company works under is now twenty years old, but is, nevertheless, far more "enlightened and satisfactory" than "any that has been made by large American cities." "The Company must furnish gas to individuals at a price not exceeding a fixed maximum. It must supply gas for public uses at what is practically the cost of manufacture. It must pay the city 200,000 (ultimately 250,000) francs a year for the right to pipe the streets," and the methods of laying the pipes are carefully prescribed. "It must pay a tax of .02 francs on each cubic meter of gas supplied to Paris. Finally, it must not water its stock, but must keep its capitalization at 84,000,000 francs, and after paying 13 1/2 per cent. out of net profits as dividends it must divide the surplus profits with the city." At the expiration of the charter, all rights revert to the city. This system results in an

annual revenue to the city of 20,000,000 francs. But notwithstanding this showing, which from the light of our American municipal experience is simply wonderful, Dr. Shaw considers public ownership of gas works would be an improvement in making easier rates for the poor people of the city.

Even more striking is the "patient, scientific systematic way" in which Paris has begun to introduce electricity for lighting purposes. The city is divided into "seven secteurs électriques," each assigned to one of the important electrical companies for a short term of years under strictly specified conditions. In addition, the municipality has its own central plant, where experiments are going on, and which serves as a regulator of prices. The great problem in our cities of the disposition of wires is no problem at all in Paris, where all wires are laid underground without danger or inconvenience.

Paris has within 30 square miles a population of 2,500,000, while Chicago has 118 square miles for 1,100,000 inhabitants. The consequence is that Paris is a "many-storied" city, and that transit facilities do not present such a problem as in less densely populated municipalities. However, the time has come when her omnibus system is inadequate, and a proposition for an underground railroad system, fathered by the famous M. Eiffel, is now being considered; in connection with which Dr. Shaw says, "The underground electric road is, in my judgment, to be the permanent rapid-transit system of the world's greatest cities."

The section devoted to "Water Supply and Drainage," is succeeded by the heading "What Paris Does for Its Citizens and What It All Costs." It costs the strikingly large sum of \$25 for each man, woman and child, but Dr. Shaw decides that the game is quite worth the candle,—that the "work is done in the most thorough and scientific manner, and the money is honestly and skilfully applied."

CUBA AND THE UNITED STATES.

Mutual Advantages of Annexation.

The advantages to be derived by the United States from the annexation of Cuba to its territory are strongly presented in General Thomas Jordan's article in the *July Forum*, on "Why We Need Cuba." In the first place, he shows, with the aid of a map, that Cuba is a component part of our geographical system. Cuba commands the entrance to the Gulf of Mexico, and any maritime power that should occupy this island could easily make a *mare clausum* of the gulf. In the second place, he shows that Cuba should belong to us for commercial reasons. The people of the United States consume much the largest part of all that the island produces for exportation. He gives the value of our imports from Cuba between 1859 and 1889 as \$1,660,000,000. Our sugar imports from Cuba reached, in 1888, as high as 71 1/16 per cent. of the total importations of this product from all quarters. Concerning the physical features of the island, Mr. Jordan writes: It is 700 miles in length, nowhere more than 130 miles in width. It has an area of 36,013 square miles and more than 1700 miles of coast, exclusive of the numerous bays and harbors. The climate is, of course, tropical and is singularly favorable to animal as well as vegetable life. The soil is well watered, exceedingly fertile and peculiarly adapted to the raising of agricultural products, though hardly 15 per cent. of the land has been thus employed. The mineral resources of the island, it would seem, are also as yet undeveloped. "So rich and diversified," says Mr. Jordan on this point, "have been the agricultural resources of Cuba during the last fifty years, that atten-

tion has been diverted from the great undeveloped mineral wealth of the island, which includes gold, copper, lead, iron, asphalt, and petroleum. Humboldt placed Cuba within the auriferous belt of this hemisphere. From my own personal experience, I am satisfied that there is a future gold field in the island awaiting profitable exploitation. As for copper, \$19,000,000 worth of that metal was exported from the quarter of Santiago de Cuba to England in the six years preceding 1850. Iron of the very best description, suitable for the manufacture of Bessemer pig and most desirable for mixture with our own ores, has been found in large deposits in the district of Santiago de Cuba. The surface indications of petroleum and asphalt also give notable assurance of important industrial results. Moreover, the middle and eastern sections of this island are very rich in timber for construction, including great forests of mahogany and valuable rare woods for the interior decoration of houses, for cabinet furniture and for ship-building."

How the Cubans Regard Annexation.

The native Cubans themselves are, as a body, in favor of annexation. Indeed so strongly evident is it that the future of Cuba lies in union with the United States that the mother country no longer feels sure of the loyalty of even the Spaniards on the island. The controversy over commercial reciprocity with the Antilles has led Spain to increase her watchfulness over Cuba. Since the discussion began, writes in *Lippincott's* Mr. Frank Burr, fresh from the West Indies, six thousand Spanish soldiers have arrived in Cuba from Madrid. As to the sentiment which prevails in Cuba towards annexation with the United States, Mr. Burr says: "The native Cuban prays for that day and pleads for its power,—not from the mercenary standpoint from which the Spaniard looks towards the United States, but with a pathetic and sincere belief that across the channel which divides Cuba from Florida lies his only hope. What the Spaniard feels for his interests, the native feels from his heart. Thus the communion of the two from their different standpoints is working out great results and building up a sentiment that only needs to be encouraged to grow into an all powerful influence."

Mr. Burr's letter contains additional information to that presented by General Jordan, concerning the resources of Cuba: "When the day arrives for Cuba to assert herself, she will become the new Eldorado. Land and property will increase twice in value within thirty days, and development will spring as if by magic throughout the island where all seasons are summer."

"Education has brought about this wonderful change. The influence of the United States, so close to this domain, has made itself felt. Local trade with Florida, the sale of a hundred million dollars' worth of sugar and tobacco per annum to the United States, has done its work. The civilizing influence of such a splendid line of steamers as the Ward line sails from New York to all the ports of this island, has been another element of progress. The new deal with the United States will send down by the Ward line alone twenty thousand barrels of flour a month at half the price that it now costs the native or the Spaniard. But there is far more than an increase in trade in this new arrangement. It is the beginning of a great future."

"The finest bread in the world is made in Cuba from American flour. For years the flour had to be shipped from New York to Barcelona, and from there to Havana. Very frequently the packages were not broken, or the American mark destroyed—again demonstrating the force

by which Spain exacted six dollars a barrel duty on the yield of the land wherein she found the market for nine-tenths of all the products she raised. While the new commercial relation between the United States and Spain changes all this, it gives no benefit to the home government, because it weakens its power on the island, and hastens, rather than postpones, the hour when revolution, either peaceful or with the sword, will change a despotism to a republic, and make new what is now old and worn."

"The sugar-crop of Cuba this year is one of the richest ever raised on the island. Some of the foremost planters and experts, who have watched its growth with pride, estimate that it will reach seven hundred and fifty thousand tons; others claim that it will be eight hundred thousand tons. Tobacco, it is said, will touch a higher figure than ever before. And the United States is the market for the great bulk of all this wealth of the soil, and there is no other in sight. Spain cannot take the yield and pay for it. England, France, Germany, and the other great countries have enough sweets of their own, and their dealings with the sad and silent island are limited and of no particular consequence. Is it any wonder, then, that America should be the beacon-light towards which the gaze of Cuba is riveted?"

A TAX ON INHERITANCE.

Advocated as a Measure of Reform by Professor Ely.

Professor Richard T. Ely, writing in the *North American Review* for July, advocates a reform in the laws of inheritance as a means of bringing about an improved condition of society in the United States at the present time. He does not regard the taxation of inheritance as a violation of the rights of private property. "The right of inheritance," he says, "is one right, and the right of private property is another and a distinct right. He has made but little progress in the fundamental principles of jurisprudence who does not see how clearly separated are these two rights. The right of property means an exclusive right of control over a thing, but the right of inheritance means the transfer of this right in one manner or another. If there is no will, it means the right of some one to succeed to property, and this right is a product of positive law. If a will is made, the right of inheritance means, not an exclusive right of control vested in a person, but the right of a person to say who shall exercise the right of property over things which were his while he was living, after he is dead, and, consequently, after he has lost all rights of property, because the dead have no proprietary rights whatever."

As against the general belief that man has a natural right to say what shall become of his property after he is dead, Professor Ely shows that through the greater part of the world's history the right of free testamentary disposition of property was not recognized. The right of such disposition of property was introduced by the Roman law and the continuous practice of this privilege under law, has so formed opinion that now we look upon what it provides regarding the inheritance of property as naturally right, although, in different countries or states, Dr. Ely adds, the regulation of inheritance by law varies. The chief purpose of a law regulating inheritance is, Professor Ely avers, the preservation and security of the family; its second purpose, the welfare of society in general. Regarding our present inheritance laws he says they make careful provision for the rights of the wife, but do not provide adequately for children, except when no will is made. Then, he adds, the provision made for

both wife and children by our laws is perhaps as satisfactory as could be desired.

The right of disposing of property by will, Professor Ely would leave intact—with the clear recognition that “this is a matter over which the law has control, and that no human being has a right to say what shall take place on this earth or what use shall be made of anything he may leave, after he is dead and gone”—but recommends that a graduated tax varying from 1 to 20 per cent. be levied upon inheritances of every sort exceeding a certain minimum amount. In the absence of a will the right of inheritance, he holds, should reach only as far as the real family feeling does. “Intestate inheritance should include, perhaps, those who are nearly enough related so that they can trace descent from a common great-grandfather, but none who are more distantly related. . . . Any provision for a more distant relative should be made by will, just the same as provision for any one who is not related at all.” All property which is not willed away and does not fall to some heir recognized by law should fall to the state.

The line of reform proposed in his article will stand, Professor Ely believes, every test. With respect to the family he holds that it will tend to the development of this institution “far better than the existing laws in the United States. It recognizes the solidarity of the family. The husband is responsible to the wife and the wife to the husband, and both are responsible for the children they have brought into the world. It co-ordinates rights and duties.”

Looked at from the point of view of society, this proposed reform “diffuses property widely, and results in a great number of families with an ample competence, and tends to prevent the growth of plutocracy. It is these families with a competence lifting them above a severe struggle for bare physical necessities, which carry forward the world’s civilization. It is from these families that the great leaders of men come, and not from either of the two extremes of society, the very rich or the very poor, both of which extremes we wish to abolish. Excessive wealth discourages exertion, but a suitable reform of the laws of inheritance will remove from us many idle persons who consume annually immense quantities of wealth, but contribute nothing to the support of the race; and who, leading idle lives, cultivate bad ideals and disseminate social poison.”

The Tax Favored by Professor Buchanan.

Less calm in the treatment of the question of a tax on inheritances is Professor J. R. Buchanan in the June *Arena*. “What right,” he exclaims, “have the millionaires to say how the world shall be managed after they have left it? What right to say that when they have established a dangerous inequality, posterity shall be compelled to make it perpetual?” They have no right, he replies, “no right but what we in our justice or in our good-nature give them.” Holding that wealth is the product of the nation and that under no circumstances could man by himself accumulate wealth, he denies that it belongs to the millionaire to dispose of even while he lives. Man exercises this privilege during life only by the grace of society, he would seem to say. Professor Buchanan believes that it would be better for society “if all inheritance of wealth were forbidden, and every boy and girl required to begin life with a few hundred dollars and gain the position they deserved by their own abilities alone.” The rights of the commonwealth over inherited wealth is, he cites instances to show, already recognized by law. Switzerland has gone farther than any other

country in applying the principle. The State of New York derived in 1888 over a million dollars from a tax on inheritances, and the proposition to impose such a tax is under discussion in Massachusetts and other States of the Union at the present time.

THE SWISS AND AMERICAN CONSTITUTIONS.

Mr. W. D. McCrackan, in the July number of the *Arena*, compares the Swiss and American constitutions, the chief points of likeness and disagreement between which are presented in the following quotations:

“There are two institutions in the Swiss state which bear a very strong likeness to corresponding ones in our own. Both countries have a legislative system consisting of two houses, one representing the people numerically, and the other the cantons or states of which the Union is composed, and both possess a supreme court, which in Switzerland goes by the name of the Federal Tribunal. It is generally conceded that the Swiss consciously imitated these American institutions, but in doing so they certainly took care to adapt them to their own particular needs, so that the two sets of institutions are by no means identical.

“The Swiss National Council and Council of States, forming together the Federal Assembly, are equal, co-ordinate bodies, performing the same functions, whereas our House of Representatives and Senate have particular duties assigned to each, and the former occupies, in a measure, a subordinate position to the latter. The Swiss houses meet twice a year in regular sessions, on the first Monday in June and the first Monday in December, and for extra sessions if there is special unfinished business to transact. The National Council is composed at present of 147 members, one representative to every 20,000 inhabitants. Every citizen of twenty-one is a voter, and every voter not a clergyman is eligible to this National Council. (The exclusion of the clergy is due to dread of religious quarrels, with which the pages of Swiss history have been only too frequently stained.) A general election takes place every three years. The salary of the representatives is four dollars a day, which is forfeited by non-attendance, and about five cents a mile for travelling expenses. On the other hand, the Council of States is composed of forty-four members, two for each of the twenty-two cantons. The length of their terms of office is left entirely to the discretion of the cantons which elect them, and in the same manner their salaries are paid out of the cantonal treasuries.

“The attributes of the Swiss Federal Tribunal, though closely resembling those of our Supreme Court, are not identical with them, for the Swiss conception of sovereignty of the people is quite different from our own. Their Federal Assembly is the repository of the national sovereignty, and, therefore, no other body can override its decisions. The Supreme Court of the United States tests the constitutionality of laws passed by Congress which may be submitted to it for examination, thus placing itself as arbiter over representatives of the people; but the Federal Tribunal must accept as final all laws which have passed through the usual channels, so that its duty consists merely in applying them to particular cases without questioning their constitutionality.”

There is, he shows, a striking difference between the Federal Council and our presidential office. “The Swiss constitution does not intrust the executive power to one man, as our own does, but to a Federal Council of seven members, acting as a sort of Board of Administration. These seven men are elected for a fixed term of three

years, out of the ranks of the whole body of voters throughout the country, by the two Houses, united in joint session. Every year they also designate, from the seven members of the Federal Council, the two persons who shall act as president and vice-president of the Swiss Confederation. The Swiss president is, therefore, only the chairman of an executive board, and presents a complete contrast to the president of the United States, who is virtually a monarch, elected for a short reign."

Switzerland as a Neutral Power.

In the *Atlantic Monthly* for July, Mr. McCrackan discusses "The Neutrality of Switzerland." His paper is for the most part retrospective. Perpetual neutrality was guaranteed to Switzerland by the powers of Europe in congress in 1815. But it is one thing, as Mr. McCrackan says, to be endowed with this privilege of perpetual neutrality, and quite another matter to maintain it inviolate. Looked at from a purely military point of view, Switzerland could not, of course, hope to withstand for any length of time the invasion of any one of the great European powers. The preservation of her neutrality rests wholly on other and moral ground. "For it must be remembered that Europe at the congress in Vienna gave her word to Switzerland that her neutrality should be respected; so that, as a matter of fact, the trustworthiness of international agreements in general is at stake. It seems hardly likely that any of the rival powers would be willing to incur the odium of being the first to break this engagement with a small but highly respected and useful state. Public opinion the world over would promptly turn against that nation; and even Bismarck was forced to acknowledge that it was worth something to have the moral support of outsiders in a great contest."

In conclusion Mr. McCrackan says: "It may be that the example of Switzerland is destined to accomplish great results in the world's history, for, in truth, there are tremendous possibilities in this principle of perpetual neutrality. If I mistake not, it supplies means of arriving at a semblance, if nothing better, of permanent international peace. There are at present several other neutral states, and it only remains for the powers to extend this privilege gradually to all the contested points on the map of Europe in order to make war unnecessary and in time impossible." To be sure, this is the "only" requisite.

THE UNION OF THE AUSTRALIAS.

In the *Contemporary Review* for July Sir Henry Parkes is awarded the post of honor with a short article, in which he gossips pleasantly concerning the Australian peoples of the British stock who are engaged in the grandest of all human work, the founding of a great free nation. He tells us that of the 3,226,000 persons distributed in the six states of the proposed Australasian commonwealth there is in no part of the British dominions a population so thoroughly British.

BRITONS ALL!

Notwithstanding some faint sprinklings of German, French, and Italians, the elements of the coming nation are free from the taint of foreign blood. Already the native-born Australians more than double the number of English, Scotch, and Irish. There is no such thing as destitution in the land, and nowhere is there a group of school children without a school. For an industrious man

who knows how to work out his own self-help the earth has no better field than Australia. But although not only the aspiration for national life but the material conditions of nationhood are to be found in Australia, the federal idea has not yet crystallized into a clear form in many minds. The average politician, whose mind has been enervated by the struggle for the publican's vote, and who falls into the narrowest ruts of provincialism, finds the federal idea too large and weighty for him. Nevertheless, the federal cause, which was first pleaded twenty-five years ago by Wentworth and Gavan Duffy, is marching steadily on to assured success. Sir Henry Parkes declares that the new order of things will be firmly rooted long before the close of the century.

THE NEW CONSTITUTION.

Speaking of the scheme approved of by the Conference, Sir Henry Parkes says:—

"It contemplates throughout a loyal union with the Empire, and the sublime and entrancing idea of a future world-wide confederation of the English-speaking race must have influenced at progressive stages the minds of its framers."

The following is his account of the constitution drafted for Australia:—

"It provides for a federal parliament, consisting of a house of representatives, based upon the widest popular suffrage and modelled on the type of the existing House of Commons; and a senate modelled from the representative character of the illustrious Senate of the United States, without its executive functions. All through the principle of responsible government is preserved and skilfully adapted to the inherent conditions of a federation. It calls into existence an executive of the English pattern—a representative of the crown acting politically with the advice of responsible ministers; and it makes adequate provision for the exercise of the popular will in both Houses of Parliament by a frequent reference to the electors of the country. It creates an Australian judiciary which, besides conducting the ordinary judicial business of the commonwealth, would enable appeals from the supreme courts of the several states to be made with the legal assistance of professional men familiar with the laws, usages, and conditions of the country. It is not disfigured by any attempted restraint upon the free spirit of a free people."

So sanguine is Sir Henry Parkes of the birth of this new nation, that he thinks it possible and by no means impracticable before the close of 1892, and in all probability the great consummation cannot be held back by any untold cause of events beyond the year 1893.

"The churches even now have awakened to the advantages to church government and discipline, and to the organization of spiritual effort, which would come by federation. The primate of the Church of England, the cardinal of the Church of Rome, the heads of most of the Nonconformist churches, I am assured, are fervent federationists. The far-seeing men engaged in commerce are federationists. The men of enterprise of all classes are federationists. The men who have chosen as their calling the pursuit of literature, more especially those conducting the higher class of newspapers, are federationists. In two years more the whole Australian population will be welded into one enthusiastic body of federationists."

Sir Henry Parkes dismisses the opposition of the republicans in a contemptuous paragraph. He says:—

"Men who really have faith in nothing profess to believe in the necessity for some organic change in the

free government which shelters their useless lives. But the dominant feeling of the Australian populations is sounded loyal to the liberal institutions and the noble mission of the Empire. Without cause for separation it is hardly within the range of probability that the young nation would separate at the bidding of the most worthless part of her population. She will be true to the builders, and set her face against the destroyers."

Of this the *Sidney Bulletin* will, no doubt, have something to say, and will say it with all the more effect because the protectionists and labor party have just defeated Sir Henry at the general election of New South Wales.

HOW TO FEDERATE THE BRITISH EMPIRE.

Professor Cyril Ransome discusses this question under the title "Wanted, a Statesman," in the *Contemporary Review* for July. He passes in review several schemes, and sums up strongly in favor of admitting colonial representatives into the House of Commons.

"In the first place, it may be noted that such a plan would be strictly in accordance with precedent, for Henry VIII. at the same time when he called members from Cheshire and from Wales called them also from Calais, and members from Calais sat in the House of Commons, with full rights of membership, down to the time when the town was lost to the English crown. In the second place, it is in accordance with the practice of at least one other colonial power, for members for Martinique and Algeria sit in the French House of Deputies. It is in accord, too, with the views of Burke, who would have wished to see colonial representatives at Westminster had the conditions of time and space rendered such an experiment possible in his day. It seems also to be in accord with the wishes of the prime minister."

In the second place, the shrinkage of the world has made the representation of the colonies at Westminster a very simple matter, and if the basis of the representation throughout the Empire were to be taken at one member for every 60,000, we should have a House of Commons numbering 832 members. In the United States, the scale is one member to every 170,000, which would give a House of Commons of 294. In the third place, there would have to be some readjustment of functions. To meet this difficulty Mr. Ransome makes the following suggestion:—

"It would clearly be inadmissible for the colonial representatives to sit and vote upon all affairs as the members for Calais did in the old days. They would not wish it, and we should not allow it. The problem to be solved, therefore, is narrowed down to the discovery of some plan by which a distinction could be drawn between Imperial and local affairs, the one to be the province of the House as a whole, the other of the representatives of the United Kingdom. Three methods of dealing with the case present themselves immediately—(1) A large extension of the system of local government, which should reduce to a minimum, even if it could not eventually get rid of, the domestic business of the United Kingdom, or of the several sections of it, possibly carrying with it the reduction of membership in the Imperial Parliament in exchange for the constitution of a local assembly; (2) The free use of the expedient of grand committees constituted on the lines of the several sections of the United Kingdom; (3) The withdrawal of colonial members when business was in hand which the speaker defined as domestic. In all these cases the constitutional crux would lie in determining the relations of the heads of

departments to the Imperial Parliament, to the localized parliament or grand committee, and to one another. It is a problem of enormous difficulty; but there is nothing to show that it is insoluble."

THE CHILIAN WAR.

Many readers will be grateful for the extremely lucid account of the present state of affairs in Chili which is contributed by an anonymous writer to the *Revue des Deux Mondes* for June 15th. A map alone is wanted, and that may be found in any atlas.

First of all, we are given a brief sketch of the Chilian constitution which was established in 1833, and has until lately sufficed for the needs of the republic. The legislative power is composed of two chambers—one of deputies elected by universal suffrage for a triennial session, the other of senators, elected also by universal suffrage, but only renewable by half its number every three years. The members are not paid. The vote is by ballot and accumulative. There is one deputy for every 40,000 inhabitants and one senator for every three deputies. The executive power is vested in a president who is elected for five years, by a restricted form of suffrage, and is not eligible for re-election until five years since his last tenure of office. During the five years of office he is irremovable. His power is constitutional, limited by a cabinet of six ministers, responsible not to him, but to the Houses of Parliament, and no act of state is valid unless countersigned by at least one of the responsible ministers. The population of Chili is 3,200,000 people. Its extent is about once and a half as big as France. Its finances ever since the convulsion of 1833 have been in a satisfactory condition, the revenue annually exceeding the expenditure and the public debt amounting to little more than one year's receipts. At the beginning of 1889 there was a surplus in the treasury of 150,000,000 of francs. Political parties divided themselves before the present troubles into Liberal and Conservative, the Liberal being very much in the ascendant. In the Chamber of Deputies the proportion in a total of 120 members was 100 Liberals and twenty Conservatives. In the Senate out of a total of forty, thirty-five were Liberal and five were Conservative. The questions which chiefly agitated them were the pretensions of the Church to interfere with affairs of state, public instruction, and municipal laws. The Conservative party was clerical and reactionary, but too weak to create more than a wholesome deliberation in the acts of the Parliament. Chili, before the war, may therefore be described as an almost ideal republic, rejoicing in regular, moderate, and upright government, sound finances, and a happy immunity from internal troubles and external complications.

With the accession of President Balmaceda, in 1886, a change began to creep over the face of things. The effects of it were not, however, immediately apparent, for his first care was devoted to strengthening his own hand by the conciliation of opposing factions in the Senate and Lower House. By this time he was strong enough to act. The year 1889 was reached, and he had to face the fact that he had only two more years of power. It was impossible that he should himself continue in office beyond the month of September of 1891, but he began to prepare the candidature of one, the youngest in office, and least considered of his ministers, M. Enrique Sanfuentes. M. Sanfuentes had by a certain arrogance and departure from the named customs of ministerial solidar-

ity created a strong feeling of opposition in the minds of many politicians, and when it was seen that the president was preparing to force him as a successor upon the Chilean people, an important split took place in the Liberal party. Efforts were made to represent to the president the impossibility of what he wished to do. He appeared to yield. Ministerial changes took place by which the influence of M. Sanfuentes was temporarily lessened; but no sooner was Parliament prorogued than M. Balmaceda profited by the opportunity to dismiss his ministry and to form, in January, 1890, another cabinet composed entirely of his personal friends. There was no doubt of the opinion of Parliament upon this action. Efforts to secure a majority for the government were vain. The ministry resigned in May. The president formed another ministry equally composed of personal friends, and as steps of this kind are always in the downward direction, the new ministry were less scrupulous than their predecessors. They could not obtain a majority; they obtained, instead, a vote of censure. They resolved to remain, none the less, in office. Parliament refused to vote the estimates. After this, the race towards disorder grew more rapid. What the opinion of the Houses of Parliament could not effect the public took upon itself to do. Indignation meetings were held; riots were imminent. A delegation of leading citizens of Santiago waited upon the president to present a respectful remonstrance. The president at first refused their offers of mediation; but a financial deadlock cannot be indefinitely prolonged—a little later he was glad to accept the offer of the Archbishop of Santiago to endeavor to arrange matters, and after a good deal of negotiation a compromise was agreed upon. A new ministry was constituted under the premiership of M. Prats, a man of proved ability, who possessed the confidence of the Parliamentary party. The Conservative party was for the first time in twenty years represented in the cabinet. A government programme was adopted which included, as a principal article, absolute neutrality in the matter of the presidential election, the country was appeased, Parliament voted the estimates: all seemed to be going well.

M. Balmaceda had, however, only repeated the policy with which he had inaugurated his presidential rule. He had pacified parties in order to command a solid majority. The new ministry soon found themselves to be mere dummies. The president was practically governing without them. The cabinet protested. They required more ability of action. A test case arose in their request to be permitted to make the appointment of certain prefects who held their positions ostensibly because they were prepared to support the candidature of M. Sanfuentes for the post of president. M. Balmaceda refused the desire of his cabinet. The ministry resigned. The estimates being voted, M. Balmaceda had no further need of opposition. He did not hesitate to recall his old friends to power, and immediately afterwards, to bring a fortnight-old sermon to a close. In this way he avoided votes of censure, but the committee of both Houses, which is charged in the Chilean constitution with the duty of watching over the public welfare during the prorogation of Parliament, has the right under exceptional circumstances to call upon the president to convocate Parliament. Immediately upon the dismissal of Parliament, the committee met, and after a debate which will, it is said, remain famous in the annals of Chilean Parliamentary proceedings, a message was addressed to President Balmaceda demanding the convocation of the two Houses.

The president refused. By this act he was held by a

large party in the country to have converted his presidency into a dictatorship. He, however, maintained that he was still within his constitutional rights. The committee of the two Houses continued to meet three times a week. The provisions of the budget expired on January 1, 1891. The committee represented to the president that the only constitutional manner in which money could be obtained for the public services was by act of Parliament. The president refused to yield. He voted his own estimates, and increased the pay of the army by 50 per cent. All public servants who were not of the president's party were dismissed, a state of siege was declared, and all public meetings, including the constitutional meeting of the Houses of Parliament in committee, were forbidden. It was the signal of insurrection. The Parliamentary committee issued a declaration formally deposing President Balmaceda. The fleet declared for the Parliamentary party, and the army for the president. The northern provinces are in the hands of the opposition, and the southern still acknowledge Balmaceda. The president has the advantage of holding the treasury. While its contents endure he will have what money can do on his side. The Parliamentary party have, on the other hand, on their side, the force of conviction, by which men who have lived under a constitutional government are impelled to resist the degeneracy of their orderly freedom into a despotism.

A MOTHER AND HER BOY.

A Parable by Queen Nathalie of Servia.

In the double holiday number of the *Gentlewoman* (London)—a solid mass of printed and illustrated matter which weighs a pound and a half—there are many attractive features; but the most interesting is a contribution from Queen Nathalie of Servia, to which we are glad to give the more extended publicity of our pages. In this story Queen Nathalie tells in a parable the troubles through which she has gone in the attempt to secure her maternal rights over her unfortunate child, who is now the boy King of Servia. It begins as follows:—

“Once upon a time the good God gave to a woman a darling child. The child grew and developed in the arms of its mother, like a rosebud that is well cared for. The mother tended and loved it, for her sole happiness was bound up in the life of this child.

“The pleasant days passed quickly, one succeeding the other rapidly, without the mother taking note how quickly they came and passed. In the boundless love which she had for her son, she looked on him as an angel which God had sent her to watch over.

“But while she was experiencing such intense happiness, there was a plot in preparation which was to shake her to her heart's core.

“An Evil Spirit whose only call was to thwart and make wretched persons who seemed contented and kindly, learned that there was in this world a mother, whose supreme happiness infinitely surpassed all the ill-doings which the Evil Spirit had hitherto been able to effect.

“This made the dame angry, and from that date she began to cogitate what could be done to destroy the happiness of this proud mother.

“At length she decided to consult her most intimate friend, a black-browed creature named Intrigue, so she flew rapidly to the home of the latter, who was seated in her hammock, her grizzly hair floating over her brooding, threatening countenance.”

Evil and Intrigue then proceed to summon up three

black imps, who decide to kidnap the child, as they cannot endure to witness the happiness of any human being. What follows is simply the recent Servian history written in the form of a fairy tale:—

"In the interval Intrigue had thought of something which she whispered in the ear of Evil, and they then disappeared.

"At that same hour the Mother was dreaming that she and her son were in a pleasant garden, surrounded by sweet-smelling flowers and the songs of birds. She gathered flowers to form a crown for her child, and interlaved therein with rose-leaves the words Goodness, Pity, Sympathy, Love, Pardon, while the child ran along before his mother, clapping his hands with joy at being in such a charming place. Suddenly there came a change—all was dark. The song of birds, the scent of flowers disappeared, and they were led to another country altogether strange to her. A powerful hand seized hold of the boy. With a cry of agony the Mother awoke, to find her boy sleeping calmly by her side, a smile illuminating his face, as if brought there by a dream.

"Two days later, early in the morning, Intrigue went, staff in hand, from neighbor to neighbor, with crocodile tears in her eyes, saying it was rumored that the child was to be torn from his happy mother.

"The neighbors hurried to the Mother, begging of her to be on the watch, for that there were evil men in the town who had been instigated to rob her of her son.

"The Mother, alarmed, called to mind her dream, but quickly took courage, and replied, 'It is impossible that such a thing can be contemplated! No power, be it ever so great, could steal a child from its own mother. No woman ever brought into the world a son so wicked as to take from me my only joy!'

"Poor Mother! She did not know that Intrigue was spreading this false news so as to induce her to withdraw herself from the protection of her friends, and to go to a far-off country where the capture of her son would be more easily effected.

"Evil and Intrigue succeeded in inducing the Mother to leave the place where she had lived so long, and to seek refuge in another country with her child.

"Soon the evil spirits had matured their plan. While the Mother slept, strange hands carried away her son. On awaking she was desperate; like a wounded lioness she ran from chamber to chamber, calling, 'My son, my son!' but only echo answered through the deserted rooms. She raised her arms imploringly to heaven, but only to hear the cry of Evil, who was floating in the air—

"'Ha! ha! Now, where is your boasted happiness? Never again shall you look on the face of your child.'

"'Oh! mercy, mercy!' cried the Mother. 'Why have you separated me from my son? Who will care for him? Who will inspire him with the love of gentleness and goodness, those things which only a mother knows how to teach? Have mercy, Spirit of Evil, and give me back my child.'

"With a mocking laugh, Evil flew away, leaving the despairing mother weeping and tearing her hair."

After a while the distraught mother arouses herself and sets off in quest of her son. She wandered wearily from town to town for weeks and months, crossing rivers and mountains and passing over vast plains of snow until at last she comes back to a place which she recognizes and which, of course, stands for Belgrade under the new dispensation. Fortunately the rest of the story ends more happily than it did in real life:—

"There was an immense rampart erected, which could not be surmounted in any way. Seeing a traveller ap-

proaching, she said, 'Friend, can you tell me who has put this barrier here?'

"'That is the work of the black spirits,' said he; 'they have constructed it to prevent your reaching your son.'

"She sighed when she heard that her son was on the other side of this mighty barricade, and endeavored to scale it, but the traveller prevented her efforts. Then she tried with all her strength to push aside the barrier, but all in vain. Weeping, she appealed to passers-by, but no one would give her any help, so alone she continued to force her way.

"Neither Evil nor Intrigue could prevent her doing this, and while she was resting from her labor, Hope appeared with his bright eyes, and gave her a passing smile of encouragement.

"When Evil and Intrigue, who were on the alert, watching her unsuccessful efforts, saw the rampart begin to bend they called upon the three imps, and bade them hold the barrier fast.

"But it was rather late in the day. While the black spirits were shrieking with anger, Hope was calling to her, 'Forward, forward!'

"'Where is my son?' asked she, and from the other side of the barricade might be heard a child's voice calling, 'Mamma, mamma.'

"The rampart fell asunder, and the Mother and son were in each other's arms.

"'No power can separate us now, my angel,' cried she.

"'But the three black imps—where are they?' cried the boy.

"'Do not be afraid of them; they are chained forever, they can no longer harm us.'

"Evil and Intrigue spread their wings and flew away in despair.

"'What shall we do with these evil ones?' asked the child.

"The Mother answered, 'Our happiness will be their punishment. When demons weep, men are happy.'

SOME AUSTRIAN STATESMEN.

The writer of the articles on "The Statesmen of Europe" in the *Leisure Hour* this month deals with some statesmen who, although well known in Austria-Hungary, are seldom heard of in western Europe or America. This gives greater value to the paper, because it is very rarely that one finds any authentic information on the subject of the personalities of Austria-Hungary in English print. Of those described this month, Dr. Rieger is the best known, the leader of the Old Czechs, although, as is often the case, having now obtained recognition abroad, his day has almost closed in his own country. The writer says:—

"At present it is Gregr's star which is in the ascendant; Rieger has been cast to the political dead, and the word 'Hajmba' (shame) is constantly thrown in his face. He is an old man now, and with the trembling hand of age he has addressed a melancholy farewell to his people, which has been published in the *Pozor*. He bids adieu to those who will no longer recognize his leadership, and who so ungratefully reward his lifelong services, his exhausting struggles against the Germans, against mighty governments, even at moments against the crown itself; combats which he has conducted with the wild enthusiasm of a Ziska and the passionate ardor of a Huss.

"Dr. Rieger has certainly done more for the revival of Czechish nationalism than any other man alive, and to him the Bohemians owe the creation of the Czech University and the Czech Academy of Sciences. In company

with his father-in-law he was the first who by pen and tongue stemmed the Germanic current that was fast obliterating all the distinctive nationalist features of Bohemia, and for many years he was the most popular man in the country. Whether he did his Czech compatriots real service by resuscitating their pride in their Slavonic origin, and rendering their amalgamation as Austrians with their German fellow-subjects for ever impossible, is a question upon which opinions must differ; but no one can doubt the sincerity of Dr. Rieger's patriotism, and when the passion of electoral contests has subsided, there must inevitably be a feeling of regret throughout Bohemia that the eloquent statesman should at the last elections have failed to find a constituency to return him."

Herr Grehr, the editor of the *Narodny-Listy*, has been for eighteen years always ready for combat, writing all night and speaking all day, although it was not until 1885 that he was elected to the Reichsrath. He is a man of fierce eloquence and violent temper. Of Count Hohenwart, the Ultramontane chief, we read:—

"Count Hohenwart is a man of the Middle Ages, who has been by accident born in the nineteenth century, and nothing will ever change his religious, social, and political convictions, which belong to an age that is passed away. He is an aristocrat to the backbone and he does not recognize any person who has not an old ancestry to show. *Bourgeoisie*, people, traders, and all the rest that compose the mass of the population, are for him a vast crowd, an alluvial soil existing only to support the feet of princes, dukes, and counts. He does not even admit the claims of newly created aristocrats, and as for a Jewish baron he regards him as a smuggled article. At the same time Count Hohenwart is no vulgar nature. He has noble, elevated, and generous sentiments, but they are misapplied, and out of harmony with the time. He is entirely under the influence of Rome, and it was he who demanded in Parliament that the educational laws should be overturned, and the instruction of youth given back into the hands of the clergy—a demand which modern Austria could not and would not listen to for a moment. His programme is anything but conservative, it is revolutionary, for its ultimate goal is a subjection of the state to the infallible utterances of the pope."

He speaks highly of Herr von Kallay, who, as minister of finance, is minister for Bosnia and Herzegovina. He speaks Russian, Servian, Roumanian, and Turkish as well



HERR GREGR.



HERR VON KALLAY.

as Hungarian and German. He says the appointment of Count Kalnoky to foreign affairs has increased the probabilities of European peace.

"It may be interesting to note that the new Austrian parliament contains fifty lawyers, twelve doctors, eight architects and engineers, twenty-nine civil servants, twenty priests, one hundred and forty-six landowners, thirty merchants and manufacturers, nine authors and journalists, forty professors, and six gentlemen of no profession."

THE BACCARAT CASE AND THE LAW.

By Sir James Fitzjames Stephen.

In the *Nineteenth Century* for July Sir James Fitzjames Stephen deals with gambling and the law in a somewhat dull and prosy article, the gist of which is contained in the following remarks:

"Parliament will not have done what it practically can to discourage gambling and bets, until it has condemned it in general terms, which it would be perfectly easy to do, by reciting that, whereas gambling is a practice opposed to the public interests, it is hereby declared to be illegal, and all bets, whether made by agents or between principals, and all contracts ancillary to gambling, shall be void, and if made by an agent the principal may revoke his authority to pay the bet at any time whatever."

"There is one point of view in the recent baccarat case which has possibly appealed forcibly to the people at large, though with no great claim to reason upon the part of those who make the appeal. It is occasionally said that the law as it stands exhibits practical partiality in the odious form of undue lenity to the rich in comparison with the poor. How can it be just, it is said, that the Prince of Wales and other people of the highest rank should go to Mr. Wilson's house and play baccarat with impunity, whilst the newspapers are continually filled with accounts of raids upon gambling-houses which do not do a tenth part of the harm that is done by Mr. Wilson's house? The answer, of course, is plain. There is all the difference in the world between keeping a house in which every one may gamble, and private gambling which no one can share in without a special invitation."

"It may be a question whether, as matters go, too much indulgence is not shown to notorious gamblers who carry on their practices in public. It is true that under 36 and 37 Vict. c. 38, s. 3, a man who plays or bets in any street, road, highway, or other open and public place to which the public have, or are permitted to have, access, with any cards or instruments of gaming, or any coin, cash, token, or other articles used as an instrument of such wagering or gaming, is a rogue and vagabond, and as such may be imprisoned by a magistrate for three months; but though at most great racecourses this offence is frequently committed with every sort of impudence and impunity, it is not properly punished, as the police are not instructed to apprehend the offenders, as they certainly ought to be.

"Upon the whole, I think that nothing beyond the slight modification above suggested could be done by way of addition to the law relating to gambling, except a remedy which, if it were efficient, would be worse than the disease."

TRIBUTES TO MADAME BLAVATSKY, BY THEOSOPHISTS.

Lucifer for June 15th is almost entirely devoted to tributes to Madame Blavatsky by those whom she has left behind her. Mrs. Besant succeeds to the sole editorship of *Lucifer*, of which she has been for some time co-editor with Madame Blavatsky. In announcing her assumption of the post she says:—

"Now it is for those she trained to show that they can in some measure imitate her courage and her devotion, by throwing redoubled energy into the work on the success of which her heart was set and her life was staked. She has died at her post, in the very chair in which she sat always at her desk, and the very number published after her departure contains articles written by her pen."

"It is not necessary to say much here as to the future conduct of the magazine. Its policy remains unaltered, its aims unchanged. That which she has left behind her in my hands will give its readers the special knowledge for which they sought it; G. R. S. Mead, her secretary, for some time past sub-editor, and the many friendly contributors will continue their generous aid."

There are no fewer than sixteen articles devoted to this remarkable woman, all of them couched in the most exalted strain of loving reverence. Emily Killingsbury gives the following anecdote of Madame Blavatsky's occult powers:—

"One morning at breakfast she told us that she had while asleep seen her nephew killed in the war then going on between Russia and Turkey. She described the manner of his death blow, how he was wounded, the fall from his horse, and other details. She requested Col. Olcott and myself to make a note of it, as well as the date, and before I left New York full confirmation of the event was received in a letter from Russia, all the circumstances corresponding with H. P. B.'s dream or vision."

Countess Wachtmeister declares that Madame Blavatsky was the noblest and grandest woman this century has produced. Mr. Sinnett indulges in the expectation that her followers may recognize Madame Blavatsky in her new incarnation, for he speaks of the possibility that—

"The new personality she may now have been clothed with, if already mature, may in the progress of events be identified by some of us now living before we in turn are called upon—or permitted—to use whichever phrase best suits our internal condition of mind—to pass through the great change ourselves."

Mr. Charles Johnston says that with unparalleled force she asserted the soul, with transcendent strength she taught the reality of the spirit, by living the life and manifesting the energies of an immortal:—

"And this dominant power and this clear interior light were united to a nature of wonderful kindness, wonderful gentleness, and absolute self-forgetfulness and forgiveness of wrong."

"Nothing in her was more remarkable, nothing more truly stamped her as one of the elect, than the great humility of her character, ready to deny and ignore all its own splendid endowments, in order to bring into light the qualities of others."

Mrs. Besant says that the most salient of her characteristics was strength, sturdy strength, unyielding as a rock. Mrs. Besant asserts in the most unqualified manner the absolute rectitude of Mme. Blavatsky:—

"She was rigidity itself in the weightier matters of the law; and had it not been for the injury the writers were doing themselves by the foulness they flung at her, I could often have almost laughed at the very absurdity of the contrast between the fraudulent charlatan and profligate they pictured, and the H. P. B. I lived beside, with honor as sensitive as that of the 'very gentil parfait knyghte,' truth flawless as a diamond, purity which had in it much of a child's candor mingled with the sternness which could hold it scathless against attack. Apart from all questions of moral obligation, H. P. B. was far too proud a woman, in her personality, to tell a lie."

"Looking at her generally, she was much more of a man than a woman. Outspoken, decided, prompt, strong-willed, genial, humorous, free from pettiness and without malice, she was wholly different from the average female type. She judged always on large lines, with wide tolerance for diversities of character and of thought, indifference to outward appearances if the inner man were just and true."

The most interesting paper of the lot is Mr. Herbert Burrows's, who writes of what Madame Blavatsky was to him:—

"Two years ago Annie Besant and I saw H. P. B. for the first time, and now it is not many days since I stood by her lily-covered coffin and took my last lingering look at the personality of the marvellous woman who had revolutionized the lives of my colleague and myself. Two years are but little as men count time, but these two have been so pregnant with soul-life that the old days before them seem ages away. If it be true that life should be counted by epochs of the mind, then life, from the day that I first clasped H. P. B.'s hand to the moment when, majestic in her death sleep, I helped to wreath around her body the palms from that far-off East which she loved so well, was richer, fuller, longer to me than a generation of the outward turmoil which has its little day and then is gone."

Mr. Burrows, after seeing her several times, began to see light:—

"I caught glimpses of a lofty morality, of a self-sacrificing zeal, of a coherent philosophy of life, of a clear and definite science of man and his relation to a spiritual universe. These it was which attracted me—not phenomena, for I saw none. For the first time in my mental history I had found a teacher who could pick up the loose threads of my thought and satisfactorily weave them together, and the unerring skill, the vast knowledge, the loving patience of that teacher grew on me hour by hour. Quickly I learned that the so-called charlatan and trickster was a noble soul whose every day was spent in unselfish work, whose whole life was pure and simple as a child's, who counted never the cost of pain or toil if these could ad-

vance the great cause to which her every energy was consecrated."

Mr. Walter R. Old says:—

"Whatever may be the respective merits of the many causes for which men and women have worked and died, certain it is that none have served them more fervently, persistently and painfully, than H. P. B. has served that of Theosophy."

Saladin, an Agnostic, declares that, "Theosophy or no Theosophy, Madame Blavatsky was the most extraordinary woman of our century or of any century." In addition to these articles, ten of the Theosophists publish a manifesto staking their honor upon the statement that Madame Blavatsky's character was of a lofty and noble type; that her life was pure and her integrity spotless.

CHARLES BRADLAUGH, BY MR. THOMAS BURT.

In the *Primitive Methodist Quarterly Review* there is a very interesting paper by Mr. Thomas Burt, which contains reminiscences and an estimate of his friend Charles Bradlaugh. It is 23 years ago since Mr. Burt first met Mr. Bradlaugh. It was at Blyth when the much-abused iconoclast paid his first visit to that Northumbrian seaport, the hotels refused to afford him lodging, or even to supply him with a cup of tea. Mr. Burt brought him home to supper, and he well remembers the fluttering in his little dovecote when he introduced Mr. Bradlaugh to his wife and father. But for that invitation Mr. Bradlaugh would have had to walk four or five miles in order to get something to eat. The friendship thus began was consummated in later years, and lasted until his death. Mr. Burt declares that Mr. Bradlaugh was far the best speaker in mass meetings for workmen that he ever heard; he was unequalled and unapproached.

"He was an accomplished debater, a powerful reasoner, but his logic was not based upon the cold, formal rules of the schools; it was fused, fired, set ablaze by the deep convictions and the passionate earnestness of the man. Mr. Bradlaugh's addresses to the northern pitmen were always memorable. He loved the rough, horny handed toiler. Long and deeply he had studied labor questions. Impassioned, eloquent, impressive, his speeches were at the same time measured, temperate, thoughtful, well-reasoned."

Mr. Burt tells an amusing reminiscence of the estimate which Mr. Bradlaugh and Alexander MacDonald formed of each other on their first meeting. The sole weakness of these two men was their egotism, says Mr. Burt, and the curious thing was that each impressed the other as being the most egotistic man he ever knew. His egotism, however, was on the surface, frank and undisguised. It was not the selfish conceit of a small fussy nature, it had in it something of the lofty imperial bearing of Milton's pride or of Burke's. It was not the egotism of the heart, but the belief of a strong, brave man in himself, in his rectitude and power. In the struggle for his seat he bore himself like a hero. In the quiet intervals of the fray, his forbearance, his patience and gentleness astonished everybody. Only once did he murmur, when in answer to some words of sympathy he spoke confidently of his ultimate triumph, but added, "There is so much for me to do, and I am growing old." Of Mr. Gladstone's speech on the oaths question, Mr. Burt says it completely reconciled Mr. Wendell Phillips to the Liberal leader. Mr. Burt was in America at the time, and he found Mr. Phillips in raptures over Mr. Gladstone's speech.

"One of the finest speeches I ever read. It strikes the same high notes of religious equality and freedom of thought as Milton's *"Areopagitica,"* and John Stuart

Mill's *"Liberty,"* and is not unworthy to rank with these great efforts of the human intellect." That, or something like it, was Wendell Phillips's verdict."

Another anecdote in Mr. Burt's paper is the statement that Mr. John Bright told him that he would gladly have accompanied Doctor Kenealy up the floor of the House had he known that the Doctor had no friends to introduce him. As a member of parliament, Mr. Burt gives Mr. Bradlaugh the highest praise. He says he was the most industrious and painstaking of men.

"No man ever did his parliamentary work more thoroughly and conscientiously; no unofficial member ever in same space of time made such an indelible mark on the Statute Book by carrying useful measures; no man in the same period so powerful and so beneficially influenced the government departments of the country."

The workmen never had a truer, abler, or more judicious friend than he.

"Charles Bradlaugh's life and death, his battles and his victories are among the wonders of our day. Here is a man who owed nothing to fortune, yet behold what he achieved! Dowered, indeed, was he with great gifts, a splendid physique, an iron will, a big heart, a clear, penetrating intellect. Everything else he owed to himself."

Nothing touched Mr. Bradlaugh so much as the prayers which were offered up for him when he was at death's door two years ago. On his recovery, says Mr. Burt:—

"He told me how kind everybody had been. 'My own people,' he said, speaking like a sort of secular bishop, 'were loving and helpful. That was not strange or unexpected. But that those who so utterly disagree with me, who think me so terribly wrong, should have shown sympathy, kindness, and appreciation is surprisingly wonderful.' Mr. Bradlaugh was not only one of the most generous, but he was one of the kindest and most tender-hearted men I have ever known. Mr. Bradlaugh's lack of faith in personal immortality did not blunt his sympathies, or slacken his endeavors. He was neither a fatalist nor a sensualist. He did not say, 'There is no life beyond the grave, therefore let us drink, for to-morrow we die'; on the contrary he said with Professor Clifford, 'Let us take hands and help, for this day we are alive together.' He acted on the admonitory text of a greater Teacher still, which men of strong and of weak faith, and those of no faith at all, would do well to take to heart—'Work while it is day, for the night cometh, when no man can work.'

EVOLUTION VS. REVOLUTION

If a man jumped from the top of a burning building, to elaborately condemn such a hasty step and prove the better comfort of a calm descent by means of a supposititious inclined plane would seem superfluous and would probably be irritating. And Mr. Moncure D. Conway's paper in the July *Monist* on "The Right of Evolution" would have probably sounded extremely weak to Dame Théroigne on the night of the Menadic Insurrection. However, in his hints as to legislative fire-escapes, he is interesting and instructive.

Mr. Conway somewhat hastily condemns "every constructive scheme of socialism," which he takes for granted, will be ushered in by anarchism or something like it. And, too, he asks, "Whence is socialism to get a cabinet of angels who will administer the new order,—run the farms, public works, railways, and so on,—without selfishness, jobbery, personal ends, or corruption?" . . . Revolutionary changes invariably retard human progress. Because, while they cannot alter the inherited habitudes of a peo-

ple—their motives, prejudices, superstitions—they give these unreformed feelings a new habitation, swept and garnished, so that the last state of that nation is worse than the first."

This view is "derived from the study of revolutions," and Mr. Conway proceeds to paint the unpleasantness of the English, the French and the American revolutions. Now he must mean one of two things: first, that the results of these great upheavals would have been more delightfully and comfortably attained by a quiet and gradual evolution, which is absurdly obvious; or second, that he sees no result of Hampden's patriotism more than Cromwell's despotism and Puritan severity, no result of the French revolution more than Robespierre's tyranny and Napoleon's dictatorship, which is absurd without being at all obvious. Nor is it in the slightest degree true, in the sense that Mr. Conway wishes to convey, that, "having knocked down George III., they [the Americans] set up a monarch much more powerful, who to-day under the name of president possesses more power than any throne on earth."

As a contrast to these ill-advised methods of doing away with anachronisms, Mr. Conway holds up the examples of the English throne, the English House of Lords, and the English Church and their peaceful evolution out of their anomalies.

"We have a right to evolutionary legislation. We should prevent the congestion of our cities with paupers while millions of our fields are waiting to be tilled. New York will not be comforted, weeping for her children because they are not counted in the census. Rather should she weep for a multitude of those that are counted—immigrants from its own slums as well as from the slums of Europe. Evolutionary legislation would prevent early marriage and forbid marriage where there is no means of supporting offspring. Such unions are just as illicit as if there were no ceremony at all."

After a somewhat vague eulogy of "communal life" and a word for the abolition of the death penalty, Mr. Conway proceeds to say with considerable truth and not a little insolence, "There is as yet no civilized nation; civilization exists in oases, which gradually encroach on the deserts. They have largely encroached on some of these already, but civilization can only extend as it is real. The European nations are slicing up Africa among them. This we are told is Christian civilization; they are taking their neighbors' property only because they love him like themselves. What is the civilization going out there? You can see it in the dens of European cities. The Africans have got to be dragged through all that. What kind of religion will go there? A Bible recording divinely ordered massacres will be put in every savage hand. Stanley says that when in sore trouble, in the African forest, he made a vow that if God would only help him, he would acknowledge his aid among men. His troubles began to clear next day. God was indifferent, it seems, so long as man and beast were suffering, but when this great temptation was held out to Jehovah—this promise of distinguished patronage—he at once interfered. There is nothing new about that God. In the Bible his Providence is always purchasable by glory. There are thousands of such gods in Africa. But Europeans are going there as representatives of civilization, and will say to them in the name of German and English science, in the name of Berlin, Oxford, and Cambridge—"These be thy gods, O Africa! Only agree to call their name Jehovah, who helped Jephtha, when he vowed a sacrifice which proved to be his daughter, and who helped Stanley on the condition that the service would be reported in the press."

A MURDER ON THE EVE OF ST. JOHN'S.

There is an excellent ghost story quite of the first class in the July number of *Blackwood*. It is called the "Eve of St. John's in a Deserted Chalet," and is told by Frank Cowper, and related as a marvellous experience through which he passed on a little plateau quite hidden from the Lake of Geneva, but sufficiently near to be visible from the hotel of Tereta. If it be a genuine experience, and not merely spun from the imagination of the writer, in which case, of course, it would lose all interest, it is impossible to deny that Mr. Cowper is right in saying:—

"It seemed as easy to believe in a spiritual manifestation as to believe in so marvellously circumstantial a dream."

The story is briefly as follows: High in the hills around Lake Geneva, Frank Cowper, belated, found himself at midnight beside a ruined chalet, on the Eve of St. John. Cold, weary, and faint from loss of blood by a fall, he sought refuge within. There was a dank, horrible smell inside the chalet, and the light which he had seen in the window as he entered it disappeared. Groping in the darkness his foot kicked against a bundle, which he took to be a bundle of sticks or twigs. He sat down upon it, and the twigs, or what he thought to be twigs, cracked and broke under his weight. Just as he was nodding off to sleep something cold grasped his hand and held it as cold as ice:—

"A low, unearthly, far-away laugh—a laugh so full of blood-curdling, heartless, cruel, mocking devilry, such as I never heard before, and I hope never to hear again—broke the dead silence. At the same time a shadow seemed to pass between me and the pale light which marked the other window."

As he sat there with his hand fast as with paralysis, the twigs in the sack on which he was sitting cracked when he moved, and a pale phosphorescent glow, which he had noticed on entering the chalet, seemed brighter over the sack than elsewhere. There was a great tub in the corner, a kind of tub which he had never seen before. He looked closer at the sack, and noticed what looked like three long twigs lying almost across it; he looked closer still, and to his horror he saw they were the emaciated fingers of what was almost a skeleton. Springing up in horror, his foot kicked the sack, and the skull rolled out on the floor. But there was worse to follow:—

"I started up, and would have rushed from the hut. . .

"Good heavens! what is that?" I gasped, as instead of stepping forward, I shrank back in greater horror. A figure was entering the hut. A wizened decrepid figure staggering under a heavy load. It made no sound as it came in. I could not see its face. The load on its back seemed to be alive. It stirred and writhed as it lay across the shoulders of its bearer. The figure came close to me. As it stepped over the sack, the same horrible, blood-curdling, cruel low laugh or chuckle grated on the silence. It paused and looked up. Can any words describe that face, the expression, I wonder? Malignant, gratified hate, the cruel smile of a dangerous lunatic cunning and diabolical; the ferocity of a brutal murderer, were all in that awful face. The face of a man long dead, grinning, dry, black, and repulsive, like the mummies in the *morgue* of the Hospice of St. Bernard.

"The figure passed on. It went towards the huge tub in the corner. The burden still convulsively writhed at intervals. I now noticed, for the first time, that a vapor seemed to curl up and float over the great caldron. The figure, with its still feebly moving burden, had reached the

corner. Silently it came up to the tub. The burden twitched convulsively. There was a heave. The vapor seemed suddenly agitated, and the figure remained alone, intently watching the interior of the tub. The vibrating of the huge vessel and the twisting vapor told of some frightful contortions within. But all was silent as the grave. I could stand it no longer. I rushed to the door."

Notwithstanding this terrible experience Mr. Cowper managed to return to the chalet and go to sleep, which says a great deal for the state of his nerves. When he awoke he remembered what he had seen, as if in a horrible dream, but in the light of day he saw the ghastly hand and the grinning skull. He went to examine the gigantic wooden vessel, and in it he found another skeleton. The head had fallen off, and was lying at the side of a heap of mouldering bones. He hurried down to the lake and came upon two peasants, who upon hearing that he had passed the night in the chalet asked him if he had seen a ghost. He asked them why the chalet was left neglected. They told him that it had once belonged to a fairly well-to-do peasant:-

"The husband's life was wretched. The *douanier* was young, big, brutal. The husband was small, old, cunning. It was when the cattle had gone to the mountains. There was a very good path up there then. Pierroch and his wife had gone up to their chalet with the cows. 'It was just such a night as last night, and it was—why, it is the Feast of St. John to day!' and the two peasants looked at each other and nodded significantly. The *douanier* was seen climbing the mountain path. He never was seen again. Nor were Pierroch or his wife ever heard of after. The chalet was visited a week later, but nothing was found. The huge tub was full of water as usual. For there was no water up there, and that made the pasture less useful than it would have been. All the water for the cattle had to be accumulated in that large tub, either from the snow or the rain. All was in fairly good order. A sackful of hay lay on the floor of the stall. The few cows Pierroch possessed had all disappeared, and the door stood wide open. Nothing more was ever heard of any one of the three. Since then the place bore an evil name. It was called the 'Revenants,' and no one ever went there now. Only on St. John's Eve a light was always seen."

Clearly Mr. Frank Cowper should immediately place himself in communication with the Society for Psychical Research, and if there be any truth in his narrative a picked body of psychical researchers should spend the Eve of St. John's in that ruined chalet.

THE SOCIALISM OF CHRIST.

The problem which the Rev. J. M. Buckley attacks in "Socialism and Christianity" is a very large one to state and solve in six pages and a quarter of *Harper's Magazine*. And when he has shown that the cry for redress of social grievances is a just one, only half of that space remains to attain the author's "primary aim"—"to state clearly the condition of the world when Christianity appeared, and the principles which its founder and his apostles announced and illustrated for its improvement."

In reply to the assertion that Christianity is absolutely powerless to cope with the evils incident to the new conditions of society produced by concentration of capital and resultant inequalities, Dr. Buckley says emphatically that these conditions are *not* new. "When the founder of Christianity was on earth, all these distinctions existed. Lazarus the beggar, and Lazarus the middle-class brother of Mary and Martha, Luke the physician, Matthew the publican, Nicodemus the master in Israel,

Joseph of Arimathea (the rich man in whose tomb Jesus was buried), the young ruler, the officers of justice, the aristocrats in church and state, the wealthy Zacchaeus, the woman of evil repute, the victims of hereditary disease, the mechanic, the laborer, the real-estate owner, the master, and the slave—all classes now found in the world were known to him.

"Christ and his apostles attacked these questions directly by laying down principles which, if universally accepted and practised, would reduce the inequalities in human society to the smallest possible proportions and so adjust men to their neighbors that all malevolent feeling would disappear.

"Count Tolstoi, in 'My Religion,' takes an unequal view of the religion of Jesus, holding it to be opposed to all human governments, and to the institution of private property. By isolating texts, and not modifying what Christ says in one place by what he says in another, by ignoring the qualifications in the very passages which he gives, he appears to make out a case of exceeding strength."

And then Dr. Buckley proceeds, skilfully and convincingly, to commit the very inevitable fault of which he accuses Tolstoi, bringing to bear a formidable array of more or less isolated texts, quite calculated to overwhelm the author of "My Religion." We pass over them to the writer's avowal of profound conviction in the absolute necessity of Christianity as the one basis of any society that will improve on our own.

"Atheistic socialism would violently overthrow the existing order to destroy inequalities which would speedily return, unless human nature were changed by the influence of Christian principles. Ignorant of this fact, many socialists attack Christianity, the only system which affords the poor any consolation, or confers upon them any dignity, or that threatens the rich with the loss of God's favor if they oppress the poor.

"Reformers may or may not have doubts of the supernatural origin of Christianity, and may or may not openly ally themselves with any of its visible forms, but without its aid, directly or indirectly, any scheme which antagonizes or neglects Christianity must be limited in its application and restricted in its duration to the lifetime of its founder or his immediate successors."

ST. FRANCIS OF ASSISI.

The sketch of the life of this famous saint which M. Arvede Barine contributes to the *Revue des Deux Mondes* for the 15th of June has a strong human interest which can hardly fail to attract readers of the most different habits of mind. It is not the Catholic, it is not the Italian, it is the man we meet who holds and draws our thoughts with a sense of personal sympathy.

HIS YOUTH.

M. Barine gives us a picture of him first as a young man in his father's home, a young man such as most of us, if we think, can remember to have met at least once in replica among our friends, beloved of every one, talented, fascinating, gay and loving, with a deeply earnest and also a most socially frivolous side to his character. His father, Pietro Bernadone, was a rich merchant or draper of Assisi. Francis was his spoilt darling, and everything that money could buy was at the young man's disposal. The rest which money could not buy was also his by virtue of his natural endowments. Everywhere that he appeared he was the leader—behind his father's counter, in young men's frolics, in study, in the arts and

athletic exercises of the place, above all perhaps in appreciation and enjoyment of all the lively sights and sounds of nature. He had at first no higher aspirations than to love and live, and perhaps a little fight. The last he did as well as he did all the rest, and his proud and jovial father was at all times willing to bear the expense and take the consequences. The young fellow was extremely particular about his clothes and his food; he liked to take pleasure and to give it; when misfortune came he was scarcely less gay than he was in the height of success. Once captured in a defeat of the Assisi militia, and carried off to the dungeon of a neighboring town, he arrived and remained there in overwhelmingly good spirits, brimming so with laughter and good stories, that his fellow captives were almost shocked. Peace was made. He got home to Assisi, and instantaneously, of course, enrolled himself again. Probably the secret of his universal charm as of his subsequently universal influence lay in a power of almost universal sympathy.

HIS STRUGGLE.

The earliest indications which have been preserved of his sense of a more serious aim are indications of this. It was not grief nor disappointment which impelled him to the service of his fellows, but simply the loving sense of their claim upon him. One day, when he was only twenty, a poor man came into his father's shop at a moment when it was full and Francis busy. The young fellow could not be bothered with him, and sent him roughly about his business. But afterwards a gentler instinct caused him to dwell with regret upon the incident. He compared the condition of the beggar and his greater need with that of the rich man to whom, in spite of pressure, he had found means to attend. The thought that renowned as he was in Assisi for his courtesy he could so act without discredit caused him to ponder on the claims of the poor and unprotected to consideration. It was the point of departure of his championship of poverty. But the recognition of his own vocation did not come upon him all at once. He began only to open his ears to the manifold cries of earthly sorrow. He looked out from the complacent happiness of his father's home to the suffering of the mediæval world. The faction fights of the day began to have a meaning deeper than that which lay in a cheerful exercise of his athletic gifts. Military glory on a larger scale might, he thought, ease the longings of which he was conscious. A lord of Assisi was starting for distant fields of battle. Young Francis enrolled himself in the train, and entered with all the old animation into the necessary preliminaries. The old life, but more of it, was what he imagined that he needed. He prepared an elaborate costume. Heroic deeds he chose to fancy required a suitable setting. His dress was richer than that of his chief himself. All preparations were made with the same care for detail. He told his friends that he intended to return a king. He could neither eat nor sleep for excitement till the day of departure came. But on that very day there was a typical victory of the real over the unreal in his nature. As he pranced on horseback through the streets he noticed a poor knight so badly dressed and accoutred that impulsively he gave him his own best costume, and left the town himself in his ordinary garb. Whether, indeed, the dream of military glory was involved in the trappings the chronicle does not say, but the next thing that is heard of him is that he fell ill of fever within twenty-four hours at Spoleto, where, as he lay on his bed, he heard a voice warning him that the path he was pursuing was but leading him astray, and the next that, in obe-

dience to the voice, he returned on the third day to Assisi and gave a great banquet to his friends, at which he announced that he had renounced the hope of a kingdom gained by arms. At this banquet it was observed that he was strangely unlike himself, absent-minded and silent, and unmoved by the songs, the dancing, and the rollicking in which he had been accustomed to take a prominent part. His friends mocked at him. He answered, with a smile, that he had never been so happy. It was his farewell to the material pleasures of the world.

HIS VOCATION.

He had recognized that he was not dependent upon external circumstances. He had found himself within his trappings, and dimly discerned that there was something ahead for him to do. But what? He had still fierce struggles to pass through, an anguish of the soul, in which for all his prayers and yearnings he could not discover his appointed task. At last, in the ever-present thought of the poor, he found his work. And before he could efficiently help them he felt that he must be one of them. He renounced all that he had once enjoyed. He became a mendicant, and through many scenes of anguish, doubts, self-anguish, we are brought to the supreme and celebrated scene in which he was brought by his own father before the justice of the town and prosecuted for having given away what did not belong to him. The bishops exhorted him to return to his father all that was rightly his. St. Francis instantly stripped himself naked, and laying his clothes and his money in a little heap before the bishop, he cried to the surrounding crowd, "Listen and understand! Up to this moment I have called Pietro Bernadone my father. I now return to him his money and the garments I have received from him, and from this day I will only say 'Our Father which art in Heaven.'" Individual love was to be no more his than any other individual possession. The personal was henceforth entirely merged in the universal, and the Franciscan Order was there and then founded by one naked man.

A FRENCH LADY OF LETTERS.

The "young lady of the eighteenth century" whom M. Philippe Godet elects to honor in the *Revue des Deux Mondes* is Mademoiselle Isabelle de Tuyl, better known to the general reader as Madame de la Charrière and author of "Caliste." Sainte-Beuve has already celebrated her wit, her charm, and her good sense. Above all, he admired in her the perfect naturalness of her mind and the absence of all *pose*, moral or intellectual. The unpublished correspondence from which M. Godet has compiled his further study, and which dates back to the days of her girlhood, entirely bears out this view. Here, for instance, is a passage relating to her theories of life. After saying that she has no system, that "they only serve to lead you methodically astray," she continues: "I read the teachings of theologians with boredom, of atheists with horror, of libertines with disgust. At fourteen I hoped to understand everything. I have renounced that ambition since. I have remained in a state of very humble and fairly tranquil skepticism; when I have more knowledge and more health, perhaps I shall perceive more altitudes. At present all that I see is, at the outside, probability, all that I feel is doubt." She does not believe much in exceptional virtue. "I admire heroes and martyrs as I ought to do, but I think it is dangerous to put one's self in a position which demands long continuance at that pitch. My intention is certainly to be a

good woman, but there are a hundred thousand husbands with whom it would be extremely difficult to me, and whom I should be sorry to answer for myself. God keep me from a fool!"

Her life before marriage was filled with occupation. She did not marry until she was thirty-one. Then after deliberate choice of a man with whom she felt that she would not bore herself when they chanced to be left together, she was happily able to fulfil her girlish conception. "I should like," she wrote, "to be the faithful and virtuous wife of an upright man, but for that I must both love and be loved." She loved her husband not passionately and romantically, but moderately, loyally, and well, and he loved her perhaps a little more.

After a very short trial she writes to her favorite brother: "We have been married for eleven days; I have just counted them on my fingers. We have only quarrelled twice—and luckily" (the handwriting of her husband interpolates) "the fault was all on my side." Eighteen months later, in writing to an intimate friend, she gives more serious testimony to her satisfaction. "I am not always the best or sweetest-tempered woman in the world, but no woman ever liked her husband better than I like mine. I don't remember to have been ever bored in a tête-à-tête with him, and yet we are often alone." They possessed two requisites for happy companionship: they could each acknowledge their own imperfections, and they were full of individual resource. She loved books, music, painting, and her fellow-creatures. He shared in all those tastes. She was Dutch by birth, he Swiss. Their mutual language was French, and she was so fully abreast of the Parisian thought of her day that French literature claims her as a Frenchwoman. "I should like to be a native of the world," was her own ardent expression of nationality. Her pen was at the service of many a public cause, but this particular paper scarcely touches the public side of her career. It is concerned almost wholly with the story of her marriage as told by herself. She is as frank in the expression of her ideas regarding it as she is about everything else, and her charming capacity of being interested must infallibly interest every one who reads. "Not a moment in life is indifferent to me," she cries; "every minute is happy or unhappy. They are all something."

A LITERARY CRITICISM OF ART.

Art exhibitions reign at the moment in Paris as in London, and the *Gazette des Beaux Arts* has set an interesting example in publishing an account of them from the pen of a literary man like M. Edouard Rod, instead of confining itself exclusively to the opinions of the artistic experts whom it counts among its contributors. It is, after all, by public recognition, not by expert approval, that artistic production lives. The critical function of the expert is but to form a reliable opinion more rapidly than his uninstructed compereers, and in some sort to predict, from the certitude of his own knowledge, the ultimate decisions of fluctuating taste. But if in presence of a work of art the artistic expert is best qualified to declare what has been really given, the literary expert has also his part to perform in gathering to one articulate expression the public sense of what has been received. It is as the representative of the "ignorant public" that M. Rod very modestly puts forward his impressions. Change only the epithet to "intelligent," and his position is correctly described. The novelty, from the point of view of the *Gazette*, consists in the recognition of

the claim of the intelligent but untechnical public to be represented at all in such a place.

After an introduction which contains some suggestive comparisons of the rising schools of literature and art, M. Rod's article takes the form of a discussion between himself and an imaginary artistic friend as they saunter round the Salon of the Champs Elysées and pause before the pictures of the year. The dear old questions of subject, sentiment, realism, idealism, achievement, suggestion, with their many derivates, are raised as the friends pass from school to school, or from artist to artist. M. Rod assigns to himself, of course, the part of general argument—to his friend, the technical criticism. Here is a specimen. They are discussing M. J. P. Flauern's large picture, the "Voute d'Acier." They are agreed, though for different reasons, in disliking it. At the end of some other criticism M. Rod remarks that "what strikes even more than the inadequacy of the execution is the insignificance of the subject."

"Saurel sprang up as I ventured on the observation. 'Incorrigible!' he exclaimed. 'You impudent writer; subject, subject, always subject! Does it so much as exist—your "subject"? The "Night Watch," the "Crossbow Man," "Faust," all the masterpieces of Rembrandt, Franz Hals, and Velasquez; have they, by chance, any subject? Go away, and weep with M. Poirier, whose son-in-law you deserve to be, over the tender feelings of Newfoundland dogs, and leave painters to their painting!'"

"I defended myself as best I could. 'You are mixing up two things,' I said, 'which resemble each other but are not the same: subject and anecdote. I hold anecdote painting in just as little esteem as you do,'" and then follows development too long to reproduce, but clearly illustrated by allusions to the principal big subject pictures of the year, of the difference between mere anecdote and subject proper. Then the classic style and the modern style come in for further comparison, apropos of Kowalski's "Spring," which the critic and his companion are of one mind in admiring. Here, according to the *littérateur*, we get subject without anecdote, which satisfies him by leaving the suggestion of his picture to act in the large area that belongs of right to the work of art. The critic is satisfied because the artist has devoted himself to the artistic reproduction of what he saw. The danger he foresees for M. Kowalski is that having "done it" so successfully once he may be tempted to continue to "do it," and so stultify himself in the future. The other picture of the year by the same hand, differing as it does in conception and treatment from the "Spring," reassures the two friends to some extent upon this point, and is the occasion of suggestive remarks on the vivifying value of variety in work. Too many artists, the critic declares, are led by early success in a special line to turn what might have been the high road to great achievement into the mere blind alley of a mannerism. And so on and so on through a chapter which may recall to English readers the perhaps slightly pedantic but none the less pleasant pages of "Friends in Council," and which has for its own count the great additional attraction of actuality. It is not as an abiding contribution to art or letters, but as an article suggested by the pictures of the year, that M. Rod's paper in the *Gazette* must be read.

The question with which the London reader lays it down is, when may we hope to see art criticism in England at once so serious and so intelligent? Such an article written upon the present exhibition at the Academy and the New Gallery would be read eagerly by half London and all the country.

RECENT SCHOOL LEGISLATION.

In the *Educational Review* for July, William B. Shaw gives a brief digest of "Recent School Legislation in the United States," in which a striking feature is the minute detail imposed by State legislation on the disposition of educational funds, especially in the new States of the Northwest. For instance in North Dakota, where the school funds are recruited from the sixteenth and thirty-sixth sections of land and five per cent. of all land sales made by the government from within the limits of the township; the board of control consists of the governor, the secretary of state, the attorney-general, the State auditor, and the superintendent of public instruction. "Not more than one-fourth of the school lands is to be sold within the first five years, and not more than one-half the remainder within ten years. No land shall be sold for less than ten dollars an acre." The conditions of purchase and sale are prescribed in detail. "Coal lands may be leased but never sold," and in limiting the manner of investment of the proceeds the law is especially strict.

In the matter of compulsory education, Ohio presents a typical case for study. Since the legislation of 1889, "Parents or guardians must instruct children or cause them to be instructed, in spelling, reading, writing, English grammar, geography, and arithmetic. Children between the ages of eight and fourteen years must attend a public or private school for a period of not less than twenty weeks in city districts each year, ten weeks of which shall be consecutive; and in village and township districts not less than sixteen weeks of each year, eight of which shall be consecutive. The child is exempt from such attendance when its physical or mental condition is such as to make attendance impracticable"—or when it is satisfactorily taught at home. The employment of minors is regulated to accord with these provisions, which are enforced by a truant officer with police powers.

In Colorado needy children are to be provided with books and clothing, too, which would seem to mark the extreme of Western progressiveness in educational legislation.

Recent legislation has been quite generous to institutions of higher education except in North Carolina, where the Farmers' Alliance administration has produced an opposite tendency. Most important has been the bill passed in New York last May "authorizing the regents of the university to organize courses of instruction on the university extension plan in the different cities, towns, and villages of the State, and to conduct examinations."

ENGLISH AND AMERICAN NEWSPAPERS.

There is a difference as well as a distinction between American and English newspapers. This difference is brought out clearly by Mr. Alfred Balch in an article in *Lippincott's* for July.

ENGLISH NEWSPAPERS.

"In order to understand the English newspaper it is necessary to glance at the method of recruiting men in its service. In England any young man who, from a preference for the work, the pressure of need, or any other cause, desires to write for the press, may do so. All that is needed is a mind in touch with the views of the paper to which he sends his work and the ability to write clearly. The key-note of the English newspaper being opinion, no previous training is required of the writer; for while practice helps a man to sympathize with the public thought, it is quite possible for him so to sympathize without it.

"English newspapers have, like any others, to deal with

purely news items. The news-gathering force consists of reporters, who are invariably stenographers, and the news is written down in the most absolutely matter-of-fact way. Everything is reported literally. The newsgatherer is not allowed to go outside of facts which he can easily prove to have happened, and all generalizations on his part are forbidden. This is the result of English feeling as crystallized in the law of libel and the power of judges to commit for contempt of court. So far is the law of libel carried that it is only recently that the utterances of a speaker upon a public platform have been 'privileged,' as far as the newspapers are concerned. It seems to me that there is an intimate connection between the gradual lessening of the severity of the libel laws from the time of Queen Anne to the present day and the equally gradual popularization of the government. Just so long as the government was aristocratic, that is, was in the hands of the privileged few, were the laws against any criticism of the acts of that few exceedingly harsh. It is a matter of historical record that at the time when corruption was rank in the English government the penalties were enforced against newspapers in the most unsparing manner. At the present time the opinions of a newspaper are free, or nearly so, but the old views survive in connection with all relations of fact. A reporter in England is not allowed to gather a number of facts and to infer from them that something has been said or has taken place: he is obliged to report only that which he sees or hears himself."

AMERICAN NEWSPAPERS.

"The key-note of the American newspaper is news. Alongside of that, opinions are of small value in the eyes of American newspaper-men. This, I think, is partially the result of the almost universal education in this country, and it is beyond question that universal suffrage has much to do with it. Our habits of life tend in every way to make a man form his opinion for himself, and education renders this possible. Readers of newspapers, then, ask for news, and they are willing to make up their own views upon it. The difference in the demand made upon the newspaper in England and in this country is shown in one fact. Take your place in the breakfast-room of an English hotel and watch men when they get their papers. Each man turns to the editorial page to read first what that paper thinks. Watch men in this country, and you will see each turn to the news columns as being the more interesting to him. The result of this importance of news in the American papers is shown in the training of men for the business. It is practically impossible for a young man to get his opinions printed when he first joins the ranks. I never heard of but one case in my life, and it was that of the son of the principal stockholder in the paper. If a young man wishes to become a journalist here, he begins as a reporter of the smallest items. It is not until he has the trade of news-gathering learned that he is trusted with important work. During his training he is taught the value of news, the methods of getting it, and the absolute necessity of getting it at once, no matter what may be the cost to himself. News becomes a sort of fetish in the eyes of old newspaper-men. The result of this training becomes apparent when American reporters meet English special correspondents in the field. To express it slang-wise, the correspondent gets left. The Englishman is at a loss, he does not know what to do, he has not learned the first principle of the art in which his competitor is a past-master. He can write down facts, if any one will give them to him, or if he sees them; but he has no idea of

how to get them unless they stare him in the face. But he can and will write opinions, in a manner that will stagger, and perhaps excite the admiration of, his rival; and he can write beautiful English. On the other hand, his American competitor can determine the comparative value of news much more easily and surely."

A POET ON MODERN POETRY.

In *Murray's Magazine* for July Mr. Louis Morris has an article upon modern poetry in which he speaks his mind pretty freely upon the poets of the century. He admits the improved technical workmanship in verse of the present day, and he speaks appreciatively of the emancipation from all rules that embarrass the flow of the writer's inspiration, for which the supreme example is Walt Whitman. The initial defect of most of our poetry is that our poets do not consider whether or not they have a good subject with which they are adequate to deal. Another defect is its tendency to extraordinary prolixity; akin to this there is the cultivation of obscurity and the copying of the artificialities of the French verse. When we have got rid of the devastating pests of obscurity and triviality, when our poems are made lucid and not immensely long, when our poems have some human interest and pedantry has been rooted out, and we follow Greek models in the spirit and not the letter, and rely more upon metrical harmonies than upon the mere jingling of sound, we shall have attained the poetry of the future. Mr. Morris concludes his paper as follows:—

"And when all this is done, will the English poet of the future, the poet long overdue, who will be, perhaps, wholly the poet of the twentieth century, turn his eyes exclusively, or even mainly, to the past? A great reward of fame awaits the writer of verse who shall so reproduce the emotional features of our modern life, its doubts and its faith, its trials and aspirations, as to transfigure it into a story more real and more touching than any story of a remote past. The great drama of human life is constantly being played on a wider stage, to larger and more critical audiences, with more complicated springs of action, with finer insight, with deeper and more subtle psychological problems to solve, than were possible in old times. It is from these that real and new springs of poetry must flow. I am not, of course, unaware of the difficulty of the task, but that very difficulty is the best incentive. The poet who shall tell in verse a story of contemporary life so as to make it a permanent possession of the nation, if not of the race, and shall so touch the issues of every day with the light that never was on land or sea—not by reflection from a remote past, but drawn directly from the present—has a great future before him. Of course, the task may well be as hard as the production of a modern *Madonna* or *Achilles*. Such a dream probably has once haunted many who write in verse, only to fade away when a truer estimate of a man's powers and limitations comes with maturer age. But it is only in this direction that real progress can be made. All the varied impulses and wants of our modern life should find treatment by the poet of the future—the great gains of science should not be ignored by him, nor the insoluble but ever recurring problems of the relations of the Human to the Divine. Great as is the wealth of English poetry, I confess that to me the great bulk of it—and indeed, of the poetry of the world—even when it is not mere caterwauling, seems trivial, insincere, and ineffectual to the last degree. Worthier interests and wider knowledge will inevitably generate a higher poetical type, which will be poetry and not prose, though it may throw aside

much that to-day seems to differentiate the one from another. Let us hope that the coming writer will not shrink from a task in which, as Socrates said of the practice of virtue, the struggle is so honorable and the reward so great."

GREELEY'S ESTIMATE OF LINCOLN.

It has been left for Horace Greeley, in the July *Century*, to explain much that has been hitherto misunderstood regarding Lincoln and his attitude towards slavery. Many have found it difficult to reconcile the positions which Lincoln took on this question at different times during his life. Previous to his election to the Presidency he had on numerous occasions denounced slavery as wrong. As Chief Executive he was slow when the opportunity presented to crush the institution which he had so freely branded as a curse. And later he issued, in spite of the appeals and protests of a great part of the North, the emancipation proclamation. This seeming inconsistency in words and action on the part of Lincoln he, himself, explains away in a letter furnished by Mr. Greeley:

"I am naturally antislavery. If slavery is not wrong, nothing is wrong. I cannot remember when I did not so think and feel. And yet, I have never understood that the Presidency conferred upon me an unrestricted right to act officially upon this judgment and feeling. It was in the oath I took, that I would to the best of my ability preserve, protect, and defend the Constitution of the United States. I could not take the office without taking the oath. Nor was it my view, that I might take an oath to get power, and break the oath in using the power. I understood, too, that in ordinary civil administration this oath even forbade me to practically indulge my primary, abstract judgment, on the moral question of slavery. I had publicly declared this many times, and in many ways. And aver that, to this day, I have done no official act in mere deference to my abstract judgment and feeling on slavery.

"I did understand, however, that my oath to preserve the Constitution to the best of my ability imposed upon me the duty of preserving, by every indispensable means, that government—that nation of which that Constitution was the organic law. Was it possible to lose the nation and yet preserve the Constitution? By general law, life and limb must be protected; yet often a limb must be amputated to save a life, but a life is never wisely given to save a limb.

"I felt that measures otherwise unconstitutional might become lawful by becoming indispensable to the preservation of the Constitution through the preservation of the nation. Right or wrong, I assume this ground, and now avow it. I could not feel that, to the best of my ability, I had even tried to preserve the Constitution, if, to save slavery or any minor matter, I should permit the wreck of the government, country, and Constitution, all together."

Aside from Lincoln's doubt as to the constitutionality of suppressing slavery by armed force, Greeley gives as another cause of the inaction on the part of Lincoln in the early months of his first term, his delusion that the difficulty between the North and South could be peacefully arbitrated: "The man evidently believed with all his soul that if he could but convince the South that he would arrest and return her fugitive slaves and offered to slavery every support required by comity, or by the letter of the Constitution, he would avert her hostility, dissolve the Confederacy, and restore throughout the Union the sway of the Federal authority and laws! There was never a wilder delusion. I doubt whether one single in-

dividual was recalled from meditated rebellion to loyalty by that overture."

The war between North and South could have been brought to an earlier close through the employment of more energetic measures on the part of President Lincoln, Mr. Greeley maintains, but at the sacrifice of emancipation.

"There are those," Greeley writes, "who profess to have been always satisfied with his conduct of the war, deeming it prompt, energetic, vigorous, masterly. I did not, and could not, so regard it. I believed then—I believe this hour—that a Napoleon I., a Jackson, would have crushed secession out in a single short campaign—almost in a single victory. I believed that an advance to Richmond 100,000 strong might have been made by the end of June, 1861; that would have insured a counter-revolution throughout the South, and the voluntary return of every State, through a dispersion and disavowal of its rebel chiefs, to the counsels and the flag of the Union. But such a return would have not merely left slavery intact—it would have established it on firmer foundations than ever before. The momentarily alienated North and South would have fallen on each other's necks, and, amid tears and kisses, have sealed their Union by ignominiously making the Blacks the scapegoat of their by gone quarrel, and wreaking on them the spite which they had purposed to expend on each other."

THE MONROE DOCTRINE.

Mr. William L. Scruggs has an able and convincing article in the *Magazine of American History* for July upon the Monroe Doctrine. These words, he says, are "a term employed to indicate an international policy that is distinctively and peculiarly American in origin and principle; but just what that policy originally was, when it originated, or by whom it was first formulated, have been matters of dispute." Mr. Scruggs regards as doubtful the generally accepted opinion that the so-called doctrine originated with President Monroe on the occasion of his message to Congress in December, 1823. At that time, it will be remembered, the continental sovereigns of Europe, particularly those of Austria, Russia and Prussia, had formed a league known as the "Holy Alliance," with the object of preserving and extending the power and influence of existing dynasties and of putting down rebellions and insurrections in the direction of popular government. The South American colonies had declared their independence of Spain, but their existence as independent republics had not yet been acknowledged by any of the European powers, although it had been recognized by the United States.

It was believed that one of the objects of the Holy Alliance was to assist Spain in the reconquest of the Spanish-American colonies. "In view of these facts and the general apprehension which followed, President Monroe, in his message to Congress, December 2, 1823, declared with the purpose of giving formal notice to Europe, that thenceforth no portion of the American continent would be deemed open to European conquest or colonization, and that the government of the United States would consider any attempt to interfere with the sovereignty of the new republics in South America, or any attempt to colonize any portion of South America, as imposing upon it an obligation to prevent it." These official utterances became known as the Monroe Doctrine, the central idea of which was that America belongs to Americans. Briefly stated the doctrine is as follows:—

1. No more European colonies on the American continent, but those already established not to be interfered with;

2. No extension of the European political system to any portion of the American hemisphere; and,

3. No European interposition in the affairs of the Spanish-American republics.

Mr. Scruggs holds that these definite statements were simply the application to a particular condition of principles which had been enunciated by John Quincy Adams three years previous, and subsequently on different occasions. But he also holds that they were clearly foreshadowed if not distinctly outlined twenty-three years before by Washington in his farewell address to the people of the United States. This writer regards it as fair to assume that the American policy and principles of neutrality formulated in what is called the Monroe Doctrine are coeval with the very existence of our government itself; are the logical consequences of the Declaration of 1776 and of the treaty of peace of 1783; are incident to the character of our republican institutions, developed by the growth of a national public sentiment, and rendered practicable by our isolated geographical position.

He takes up the claim of Count de Lesseps, repeated by others, that the doctrine had really a European origin and that it was first suggested by Mr. Channing—then controlling the foreign policy of England—to Mr. Rush, the American minister at London. Mr. Scruggs, however, clearly shows upon Channing's own authority that the suggestion originated with the American government. The Monroe Doctrine did not contemplate intervention by the United States in the internal affairs of the Latin-American republics, nor a crusade against any vested European interests on this continent. It was simply intended and understood as an authentic protest against any extension of European power and influence in the Western hemisphere.

Mr. Scruggs says that the most lamentable instance of the failure to give the doctrine that consistent support which the people had a right to expect occurred in the Clayton-Bulwer treaty of 1850, and he proceeds to review the circumstances. Our government had sent a diplomatic agent to Nicaragua, who secured for the United States the exclusive right to open an inter-oceanic ship canal through the territory of that republic, together with the right to establish towns and free ports at the termini of the canal, and to fortify the canal itself from sea to sea. But before this treaty could reach Washington (it was generally known as the "Hise treaty") there was a change of administration, and the new President refused even to refer it to the Senate.

A new minister was sent out to negotiate another treaty providing in general terms for a joint control of the canal by the United States and Great Britain. Owing to some unsatisfactory features of this treaty Mr. Clayton, our Secretary of State, opened negotiations with Sir Henry Bulwer, the British minister at Washington, which resulted in the treaty of 1850, known as the Clayton-Bulwer treaty, which recognized the scheme for a joint protectorate and which obliged both the United States and Great Britain not to colonize, annex, fortify, or attempt to exercise exclusive control over any portion of Central America. Mr. Scruggs shows why, in his opinion, this treaty was an egregious blunder on the part of the United States. But since the canal then contemplated was not built, and since the conditions under which the treaty was framed have completely altered, he holds that none of its provisions can be insisted upon or enforced to-day, and it is to be regarded as entirely obsolete. The article closes with an earnest defence of the thorough soundness of the Monroe Doctrine, which has "shaped the foreign policy of our government for nearly a whole century."

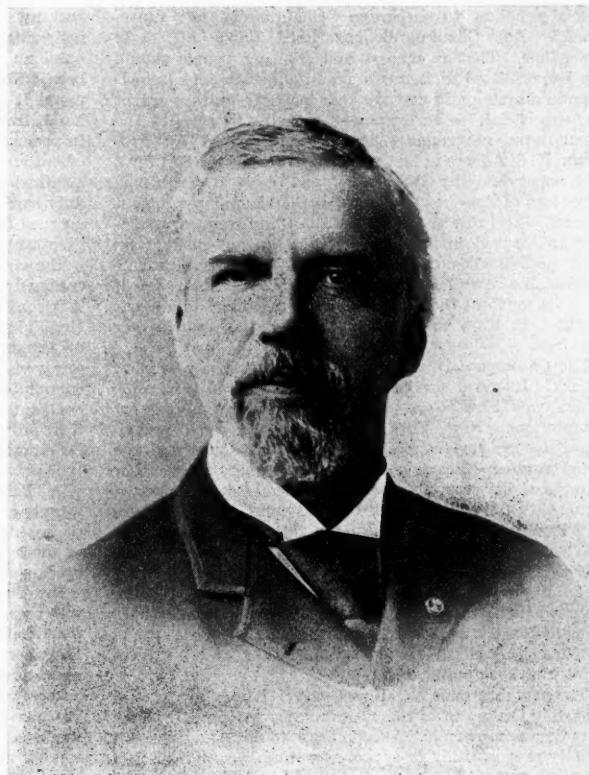
THE PERIODICALS REVIEWED.

THE CHAUTAUQUAN AND ITS EDITOR.

While no other country can claim a group of magazine publications at all comparable with the American group in brilliancy, originality, breadth and literary excellence, there must be allowed some weight to the occasional criticism that they lack definiteness of aim, and that there is no co-ordinating principle that harmonizes or unifies their bewilderingly miscellaneous contents. The fresh numbers appear, month by month, each more radiant and glorious than its predecessors, if possible; and yet it may too often be said that their contents are *apropos* of nothing particularly contemporaneous in interest. Against such a criticism it may be urged that the American public buys and enjoys what the magazine editors choose to serve up, and that magazines are a commercial product to no small extent. Nevertheless, it may be fairly asked whether our magazines have not become too widely general in their range, and whether the stronger individuality they would gain by aiming, each for itself, to fill some rather definite field would not add to their effectiveness and influence without detriment to their exchequers.

The solid and even brilliant success of one of the group, the *Chautauquan*, might well suggest some such reflections. The *Chautauquan*, as it has developed, is a broad, general periodical of first-rate importance, that appeals to the needs and tastes of intelligent people everywhere; but it has the primary advantages of a perfectly definite constituency and of a perfectly definite aim. It is at liberty to grow and improve constantly, with the immense satisfaction of knowing its own public and understanding its own scope. The *Chautauquan* is an organ, without sacrifice of freedom; and it enjoys a monopoly which it has so fairly earned as to excite no just man's envy. The periodical which Dr. Theodore L. Flood founded in 1880, and which he has continued to edit and publish, is the exclusive organ of the greatest popular educational movement of modern times. Its relationship to that movement is a monopoly privilege wholly unique in the field of periodicals. Associated press franchises are a monopolistic possession that gives some newspapers an advantage over others. But such franchises do not compel any portion of the reading public to buy particular newspapers. The peculiarity of the *Chautauquan*'s monopoly lies in the fact that it is not only the exclusive publishers of certain materials, but that a vast constituency has actual occasion to buy it in order to obtain those materials.

The "Chautauqua Literary and Scientific" reading circles and the Chautauqua non-residents' university, with students scattered all over the globe, are members of the great Chautauqua guild in virtue of following certain courses of study and reading from year to year. For these "required readings," a large portion of the material is freshly prepared by writers of authority and distinction; and something like half of the so-called "required



DR. THEODORE L. FLOOD.

reading" of each month is obtainable only in the current issues of the *Chautauquan*. These readings usually deal in serial form with great subjects or fields in history, literature, or science.

Thus in the recent numbers there have been appearing a series of papers by Dr. Edward A. Freeman on "The Intellectual Development of the English People"; another by Professor William Minto entitled "Practical Talks on Writing English"; papers on English Literature by Professor James A. Harrison; a course of papers on Astronomy by Garrett P. Serviss, and various articles by various writers upon international political questions, together with a course of selected Sunday readings edited by Bishop Vincent. About forty pages of the magazine are thus occupied with the "required readings" of the "Chautauqua Literary and Scientific Circle." And this insures the magazine a constituency.

It would be difficult, indeed, to select upon any other single basis of union a body of Americans so widely representative of what is worthy and distinctive in American life as is the "Chautauqua circle." It is made up of the rich and the poor, of college graduates and of persons unschooled, of members of all religious denominations,

of old people and young people, of the native born and of the Americans by adoption, of Southerners and Westerners in as fair a proportion as of Easterners and Northerners. A few years ago there was a disposition among intellectual Pharisees and to some extent among severely special scholars to disparage "Chautauqua" as "superficial." But Chautauqua has lived down all those aspersions. That an earnest and aspiring people should not be permitted to increase its intelligence and knowledge in a systematic way for fear popular culture might be "superficial," is an argument too silly to stand. The Chautauqua movement—admirably described by Professor H. B. Adams in last month's REVIEW OF REVIEWS—is supervised by the wisest and most distinguished educators of America and is a brilliant and permanent success. And this success gives the *Chautauquan* magazine an assured nucleus for its constituency such as no other periodical in the world can claim. The magazine reaches the very heart of the American people; for it supplies much of the serious reading matter of intelligent families, in town and in country, for the long winter evenings.

The *Chautauquan* will complete its eleventh year next month. Its gerim was the *Chautauqua Assembly Herald*, which was first issued in August, 1875, as a daily at Chautauqua, New York, publishing the lectures and reporting the various meetings and entertainments of the great summer educational gathering. During the other months of the year, the *Assembly Herald* was issued as a monthly from Meadville, Pennsylvania. Dr. Theodore L. Flood, who was in those days the pastor of a large Methodist church at Meadville, was the editor of the *Herald* from the beginning, and one of the pillars of the Chautauqua educational movement. In October, 1880, he founded the *Chautauquan*, which absorbed the *Assembly Herald* (except as to its daily issues at Lake Chautauqua in August), and Dr. Flood became editor and sole proprietor of both publications.

The new magazine began modestly. It was almost exclusively the organ of the Chautauqua movement, which was then narrower in its scope than to-day. It was not wholly prepossessing in appearance, and it contained each month about forty pages of the old "Seaside Library" size, without a cover. It was soon increased in scope, however, and it grew steadily in quality and quantity until about two years ago, when it was wholly re-cast in form and took its place among the handsome and standard American magazines, with their conventional dimensions. The next change is to occur next month, when the magazine will begin the experiment of moderate illustration.

The *Chautauquan* contains 136 pages of reading matter, of which some twenty pages pertain to the news and work of the Chautauqua circles, besides the forty pages of "required reading." There remains considerably more than half the magazine at the disposal of its editor for general articles and editorial departments. This space is used with rare discrimination and ability. Dr. Flood insists upon short articles from his contributors, but he secures from the best writers of America and Europe their mature thought upon living issues, in condensed form. He is very fortunate in having a list of several hundred contributors upon whom he draws for his general articles.

A new feature of the magazine is the "Woman's Council Table," which in twenty pages manages to include some ten or twelve bright articles each month by the best women writers and thinkers upon topics that particularly concern women. Already, in this field, the *Chautauquan* is of unrivaled excellence.

In its editorial and review departments the *Chautauquan* is always readable, and always tactful in adapting itself to the tastes and needs of its constituency. Taking the magazine in its entirety, there is perhaps no other publication—unless, from its very nature, the REVIEW OF REVIEWS be excepted—that deals so usefully and in so instructive a way with so great a range of facts and opinions, as the *Chautauquan*. If it has in some sense been built up by the great educational movement whose name it bears, it should be remembered, on the other hand, that it has been a very large and essential factor in promoting the movement; and that with a less ably edited and managed organ, the "circle" could never have attained its vast dimensions. Dr. Flood has, therefore, duly earned from year to year all the benefits that have accrued to him from his profitable connection with the greatest of all "university-extension" movements.

The circulation of the *Chautauquan* is, of course, not confined to regular readers of the Chautauqua courses, but it is confined almost wholly to annual mail subscribers. Dr. Flood has adopted the policy of keeping his magazine off the news stands and trains, and he is always ready to argue vigorously in support of the thesis that magazines cannot be safely and profitably marketed through news companies. At least, he has by his own methods made the *Chautauquan* a very lucrative and valuable property. Its circulation is said to approach a hundred thousand. It is printed at the "Chautauqua-Century Press," Meadville, Pennsylvania, this institution being one of the most complete and modern establishments in the country for the making of books and periodicals. The printing-house is owned by Dr. Flood and Mr. George Vincent, who operate it under the firm name of Flood & Vincent.

Dr. Theodore L. Flood is a man of strong personality, who combines business and editorial ability in a degree that is altogether unusual. With large experience behind him, he is still in "the forties." In earlier years he filled important pulpits in New Hampshire, and in that State he was very active in religious and philanthropic organizations—a presiding elder, the president of inter-denominational Sunday-school conventions, and so on. He went to the war as a young private, fought at Antietam and Chancellorsville; was made sergeant and lieutenant, and afterward resumed Methodist pastoral work, chiefly in Pennsylvania. He was influential in the general conferences of his church; but when he founded the *Chautauquan* he withdrew wholly from the ministerial office and became a layman. The Methodist who is not also a politician is a rare man. Methodism trains men in the methods and the spirit of organized activity, and it teaches the duty of alert citizenship. Without being intrusive, Dr. Flood is in fact a very influential party man and politician in Pennsylvania, and the only reason why he has not already served two or three terms in Congress is because he has quietly declined what he might have had. He speaks from the platform clearly and strongly upon public questions. The legislators from his own region urged his name for United States senator last winter as against that of Mr. J. Donald Cameron. It is not unlikely that he may yet be drawn into public life. Meanwhile, the *Chautauquan* is growing constantly in influence and merit, as one of the chief educational publications of the world.

THE NORTH AMERICAN REVIEW.

The *North American Review* leads the July monthlies in the varied nature and timeliness of the matters presented. Reviews of the articles in this number by Baron Hirsch on "Philanthropy," Erastus Wiman and Col. Folk

on "The Farmers' Situation," Professor Ely on "The Inheritance of Property," and Dr. Briggs on "The Theological Crisis," appear in the department of "Leading Articles of the Month."

DOMESTIC SERVICE IN ENGLAND.

American housewives may have the uncomfortable satisfaction of knowing that at least in England domestic peace is little disturbed by reason of any shortcomings of the servant girl. From Miss Emily Faithfull's account of domestic service in England one must believe that servants in that country are as meek and mild-mannered as could be desired. It is her opinion that domestic servants are as plentiful in England to-day as they ever were, and are no whit inferior to "ye good servant of ye olden time." On the whole, she believes that there never was a time when servants in England were better treated, better fed, and allowed more liberty than at the present.

An English servant, we are told, seldom leaves at a moment's notice; she gives a month's notice if she finds that her place does not suit her. On the other hand a lady has no right to dismiss a servant without due warning. It is also an unwritten law of the land "that a mistress should state fairly all she knows in favor of the girl who is leaving her service."

THE LATE E. P. WHIPPLE ON "LOAFING."

"Loafing and Laboring," is the subject of a literary essay by the late E. P. Whipple, the keynote of which is that man finds in activity his joy as well as his duty and glory. The causes of loaferism in human nature are reduced by Mr. Whipple to one, namely, imbecility of will—feebleness of personality.

A NEW VARIETY OF MUGWUMP.

Hon. Dorman B. Eaton, ex-president of the Civil Service Commission, announces the discovery of a new variety of mugwump. What is to be understood by this new species is, as near as can be determined, a member of the successful political party who is not willing to go the same lengths in reform, especially in that of civil service, as is that much of his party in power which constitutes the administration. Thus, ex-Assistant Postmaster General Clarkson is branded a mugwump of this order because he has favored a partisan distribution of offices more sweeping than that effected by the present administration at Washington. Mr. Eaton's article is at least important as showing how civil service reformers themselves regard the way in which their reform has fared at the hands of the Republicans. "The President and his cabinet," he says, "have not only sustained but have extended the reform. The examinations now cover many more offices than they did when President Harrison was inaugurated—a fact as creditable to himself and his cabinet as it is auspicious for the Republican party. Secretary Tracy, with the courage of his recent convictions, has enforced its principles in several of the navy-yards and is now extending this application. Secretary Noble has promoted the extension of the merit system to the Indian service. The President himself has enlarged its sphere and suppressed opportunities of evading it." He adds that there are now more than 30,000 offices beyond the control of politicians, and that more than 86,000 persons have been examined for filling places thus taken out of spoils system politics.

ENGLISH UNIVERSITIES AND COLLEGES.

Professor Edward A. Freeman, the historian, attempts to explain what to Americans are the most difficult of all English institutions to understand, English universities

and colleges. He, in a measure, pardons our dulness of comprehension with the remark that to the stranger from the European continent and to the Scotch and Irish as well these institutions are puzzling. The English university he likens unto our Union, and the colleges unto our States—the university containing many colleges as our Union many States. To carry on the comparison, there are certain things which each college can do for itself and certain other things which only the whole university can do. Each college like each State manages its own affairs and its own property and exercises its own discipline over its own members; but the university like the Union has its own range and discipline also. A single college can no more grant a degree than a single State can coin money. Let one, says Professor Freeman, "well take in all this and he will, in King Harry's phrase, have got the sow by the right ear." But no one must think, he continues, that as the Union is an aggregate of States, so the university is an aggregate of colleges. The university came into being before the colleges; the colleges in all things presuppose the university. "The university grew up for the promotion of learning; the colleges were founded in order that certain persons might receive the advantages of the university and its teachings who otherwise might not have attained to them." In short, the university grew up while the colleges were founded.

INDUSTRIAL AND FINANCIAL CO-OPERATION.

Mr. Francis B. Thurber reviews in rather a cursory manner the various efforts which have been made in this and foreign countries to conduct financial and industrial undertakings on the co-operative plan. The only fresh attempt to apply the co-operative principle in business which he mentions is that on the part of firms to reorganize into corporations. Tiffany & Co. of New York was the first large establishment in this country to incorporate; last year the dry-goods house of H. B. Claflin & Co. became a corporation, and less than six months ago the large wholesale house of which Mr. Thurber is a member changed to the Thurber-Whyland Company. "In all of these cases," says Mr. Thurber, "the capital stocks were widely distributed, a feature being large subscriptions by employees; and a feature of some of the later incorporations, notably that of the Trow Directory Printing and Bookbinding Company, is that the employees are represented in the board of directors by one of their number." The greatest successes of the Tiffany establishment have been achieved, it is said, since its change of form.

LITERATURE AND SOCIETY.

Amelia E. Barr's views on "The Relation of Literature to Society," are summed up in the following paragraph: "The true writer gives his whole intellect and his whole time to his work, and he is satisfied to do so. He has no time and no interest to spare for tiddley-winks and donkey parties, nor even for progressive euchre. It does not amuse him to say 'so nice' and 'so pleasant' and 'thanks' fifty times an hour, and to say very little else more sensible. He objects to being made a lion of, to writing his autograph for gushing girls, to playing games he abandoned with his short jacket and school-books. So then it is not society which is unappreciative of literature; ten cases out of ten it is literature which cannot fold itself small enough for society." Mrs. Barr admits with regret that women writers have done much to degrade the profession of literature. She accuses them of doing "hasty and slip-shod work, inaccurate and sentimental, overloaded with adjectives, frescoed all over with purple patches of what they consider fine writing."

THE FORUM.

The articles in the July number of the *Forum*, "Emperor William II.," by Professor Geffcken, "University Extension," by Professor Herbert B. Adams, and "Why We Need Cuba," by General Thomas Jordan, receive notice among the reviews of leading articles.

OUR COPYRIGHT ACT FROM AN ENGLISH POINT OF VIEW.

Mr. F. R. Daldy, Secretary of the British Copyright League, discusses our recent copyright act from the English point of view, as did Mr. Henry Holt from the American in the June *Forum*. The new act falls heavily, he shows, upon comparatively unknown English writers who may be unable to induce American publishers to undertake the publication of their works in the United States. The law, further, gives little protection to the authors or the publishers of short magazine stories in England; since the English periodical is not copyrighted in the United States, its contents cannot be copyrighted unless each article is set up in the United States and duly registered. Another difficulty he points out is that the English author is obliged to negotiate for publication with a publisher three thousand miles off and if he fails "is mulcted in loss of copyright." While thus freely criticizing our new law Mr. Daldy is by no means wholly displeased with its purport. It represents a noble effort on the part of Americans, he is gracious enough to say, to fix on their statute books the principle that the fruits of the laborers' toil deserve the protection of all civilized countries.

THE COLORED POPULATION DECREASING.

General Francis A. Walker shows from census statistics that the colored population of the United States has, during the century, relatively decreased, or, stated in figures, has increased only tenfold, while the total population of the country has increased sixteenfold. In 1790 the colored element constituted one-fifth of the population; in 1840, one-sixth; in 1860, one-seventh, and in 1890, less than one-eighth (estimated). There is little reason to anticipate, he holds, that the increase in the colored population of the United States will ever reach 20,000,000. In support of this statement he adduces statistics which go to show that the present tendency of the colored population is toward concentration in the cotton belt—the only region in this country to which the negro is physiologically adapted. Within the narrow cotton belt the colored population will be self-limited—its rate of increase determined by the means of subsistence within a limited area.

DEFECTS IN OUR INTER-STATE COMMERCE LAW.

Mr. Aldace F. Walker, of the Western Traffic Association, points out the more obvious defects in our present Inter-State Commerce Law. The purpose of the law, which went into effect April 5, 1887, was to put an end to unjust discriminations on the part of railroads. This law, says Mr. Walker, prohibited the result but left in full operation the cause of discrimination, namely, competition among the railroads. Under the law the direct lines gained at the expense of the less direct, which, in sheer desperation, devised various means of evading the law to secure traffic, such as the payment of "commissions," "rent," "back charges," and kindred devices. The amendment to the law adopted by the Fiftieth Congress, under which shippers as well as carriers were made subject to its penalties, had the effect of checking for a time the use of these illegitimate methods of securing business, but the conditions again became too pressing in the course of a few months, the smaller lines renewed their former practices.

The operation of the "short haul" clause of the Inter-

State Commerce Law has had a depressing effect upon local traffic centres, says Mr. Walker. "It has removed from many jobbing centres important advantages which they previously had, and has enabled interior communities, formerly of little apparent consequence, to deal directly with distant markets. Interior manufacturing points have also felt its blight. In other words it has worked to the advantage of the great points of importation, production, and distribution, and to the disadvantage of the minor cities and towns which had formerly been known as jobbing points or trade centres within the various States in the interior of the country." Mr. Walker is strong in the belief that the inter-State commerce of the country cannot be efficiently regulated until "the entire internal commerce, that within as well as that which crosses State boundary lines, is made subject to the same law and is controlled by the same rules." One of the results of the operation of the Inter-State Commerce Law has been the consolidation of lines, due to the severity of its pressure upon the weaker roads. Another effect to be noted is a hesitation to engage in new railway construction.

IMMIGRATION NOT THE CAUSE.

Mr. Oswald Ottendorfer, editor of the New York *Staats Zeitung*, thinks that much of the degeneration in this country charged to the account of unrestricted immigration might more justly be fastened upon other causes, ourselves for instance. The real causes of the decay in the character of the American people do not pertain to immigration. The most characteristic symptom of economic life in this country at the present time is the tendency toward the centralization of wealth and power, and for this, he says, the immigrants who come to our shores are nothing to blame.

Against the proposition to provide emigrants with consular certificates he says: "Our consuls in Europe, being unable personally to investigate the circumstances of every applicant, would have to rely, in the main, on the testimony of the civil and municipal officers in whose territory the intended emigrant lived. If he were an objectionable person, had come in conflict with the laws of his country, and had been punished heretofore, his home authorities, in order to get rid of him, would recommend him to the United States consul with the greatest pleasure as a worthy applicant; on the other hand, if he were really a valuable citizen, they would perhaps decline, in order to detain him, to furnish him with the certificate asked for."

He regards, also, the efficiency of an educational test as doubtful. It might prevent from landing men whose education had been neglected but who possess nevertheless good common sense and energy.

THE SILVER QUESTION ONCE MORE.

Mr. Charles S. Fairchild, ex-secretary of the United States Treasury, has a thoughtful though rather heavy article on the silver question. He takes the common-sense position that the government should know neither creditor nor debtor in the regulation of its currency; that its only aim should be to secure the best form of money. That is the best form, he holds, which is most uniform in value. In answer to the question, does silver possess the fixity of relation with other values desirable in a good money, he says: "We need not go further than a year back to see that the price of silver can fluctuate so violently as to change the value of the silver in a dollar 20 per cent. in a few weeks. If our unit of value were based upon silver, fluctuating as constantly as it does, all business transactions would involve not only the or-

dinary considerations which now govern them but also speculation in silver; and in a large portion of business the change in the price of silver would determine loss or profit."

HOME LIFE IN FRANCE.

Philip Gilbert Hamerton gives the readers of the *Forum* a peep into the home life of France. First as to the house of the French country squire, it is spacious and well lighted. Few carpets cover the floors, which are usually of red birch. The ceilings are likely to be disfigured by huge beams. The windows are tall, the panes small, and the shutters cumbersome and inelegant. The furniture is mostly of the eighteenth century make. The stables and barns close by, are large. The gardens are vast and productive, and the lawn before the house is a meadow in size. Generally speaking, living in the country is, though simpler, much better than in the towns and cities of France. There are few dishes but these are carefully cooked.

The father in French families seems to occupy a rather subordinate position. He is considered to have but two duties in life, regularity in monthly payments for household expenses and regularity at meal times. "Rather overpowered at home by the feminine and infantine majority, the Frenchman often, though not always, seeks refuge in the *café*." In this, remarks Mr. Hamerton, the Frenchman sees nothing wrong. There are husbands, he adds, perfectly irreproachable as to all serious duties and obligations, who leave their wives every evening just after dinner, to stay at the *café* till eleven.

THE ARENA.

"Oliver Wendell Holmes," by George Stewart, LL.D., "The Swiss and American Constitutions," by W. D. McCrackan, and part second of "Revolutionary Measures and Neglected Crimes," by Professor Joseph R. Buchanan, in the July number of the *Arena*, are reviewed among the "Leading Articles of the Month." Mr. C. Wood Davis's forcible presentation of government control of railways will receive notice next month, when his concluding chapter on this subject is promised.

NATIONALISM ONLY A "PROPHECY."

In his paper on "The Tyranny of All the People" the Rev. Francis Bellamy explains that nationalism is only a "prophecy"—something too distant to be detailed. It is in other words but "the very distant consummation of local socialism." Municipalization must come before nationalization. As its day approaches, he asserts, nationalism will be regarded as a much simpler thing than it now seems.

MENTAL TELEGRAPHY.

Having explained to his own satisfaction the nature of such manifestations of so-called spiritualism, as table-tipping, etc., in the June *Arena*, M. Camille Flammarion undertakes to make clear in the July number that other psychical phenomenon known as mental telegraphy. As the strings of a piano vibrate in response to sounds in harmony with them, so he maintains, it is not impossible that one mind should transmit a thought to some sympathetic other mind. "Independently of magnetism," to use his own words, "it is difficult not to believe that two persons, mutually dear to each other, although separated by certain circumstances, may remain united by their thoughts, with a tenacity which nothing can disturb, especially if the circumstances are grave. The thoughts of the one react upon the mind of the other, as if the beat-

ings of one heart could transmit themselves to another heart. There is a certain psychical tie between the two; and at the time when one especially concentrates his voluntary force upon the other, it is not unusual for the latter to feel the reaction and be plunged into a reverie even more intense. The transmission of thought—or, to speak more exactly, suggestion—is, under these conditions, a matter for observation, which might frequently be applied."

PLUTOCRACY AND SNOBBERY IN AMERICA.

"Plutocracy and Snobbery in New York" is the subject of a paper by Edgar Fawcett in which the shams and foibles of "society" in America are pretty thoroughly exposed, the "social life" of the great metropolis being taken as typical of that throughout the country. "The American snob," he says, "is a type at once the most anomalous and the most vulgar. Why he is anomalous need not be explained, but the essence of his vulgarity lies in his entire absence of a sanctioning background. It is not, when all is said, so strange a matter that any one reared in an atmosphere of historic ceremonial and precedent should betray an inherent leaning toward shams and vanities. But if there is anything that we Americans, as a race, are forever volubly extolling, it is our immunity from all such drawbacks. And yet I will venture to state that in every large city of our land snobbery and plutocracy reign as twin evils, while in every small town, from Salem to some Pacific-slope settlement, the beginnings of the same social curse are manifest."

THE NEGRO.

Professor W. S. Scarborough regards as trash the greater part of all that has been written on the negro question, but has little that is helpful, himself, to offer toward the solution of the problem. The Church, he asserts, has shown itself inadequate to meet the case and the State also has not greatly succeeded. "If," he indifferently concludes, "neither Church nor State can settle this question then there is nothing to be done but to leave it to time and the combined patience and forbearance of the American people—black as well as white."

THE CHAUTAUQUAN.

The *Chautauquan* keeps up a very constant standard of literary, sociological, and educational value. The present number of the REVIEW OF REVIEWS contains a portrait of Dr. Flood, and we notice elsewhere the most notable paper in his magazine for July, the symposium on the question "Where Should a College be Located?"

A LOUISIANA STORY. *

The literary feature of the number is a novelette by Grace King, "The Chevalier Alain de Triton." The chevalier—an historical figure we are told—is a hard-up rake of New Orleans a century ago, who leaves his bigoted and puritanical sister, to go up the Mississippi on a hunting and trapping excursion. He sees, conquers, and is conquered by the lovely Indian girl Tinta. For her he becomes "that poetry of poetry, the pure dream-god, the white hero of nascent womanhood." When she is no more, Alain returns to New Orleans with little Pieta, Tinta's babe, to justify whose existence he has a stormy scene with the strait-laced sister, "extending the infant in his hands" during two pages of high-strung exhortation. This not inconsiderable feat accomplished, the chevalier starts off for France and goes to a watery grave, and the remainder of the story tells us of Pieta's education and

love affairs, the course of which is not too smooth to be interesting.

The author is thoroughly conversant with the *entourage* of her story, which is well worth reading for its fine description and local coloring.

H. R. Chamberlain, describing "Modern Methods of Treating Inebriety," tells of the work of the inebriates' home at Fort Hamilton, Long Island, where the proportion of cures of dipsomaniac patients is 44 per cent. He is slightly skeptical of the new treatment discovered by an Illinois physician of which we have heard such wonders, five thousand cases showing a failure of only 5 per cent. The treatment in these cases was the hypodermic injection of bi-chloride of gold in solution.

"Objections to College Training for Girls," by Emily P. Wheeler, is called forth by a recent postal-examination of "the sweet girl graduates of high, normal, and private schools in a large Eastern city." Four questions were asked relative to their desires and prospects for a college course, and of the seventy-seven who answered, sixteen did not want to go, "sixteen meant to go, and the rest would like to but could not—chiefly for lack of money." The most important objections urged were that a college training unfitted the woman for maternal and household duties, that it was apt to injure her health, that it destroyed "the pretty lady-like ways," etc. The present writer bewails the fallacies contained in these objections, points out the anxiety of mothers who have not been well educated, to become so for the sake of their children, and implores us to be "rid of the idea that a college training is only for teachers. The boy goes, not because he is to be a teacher or lawyer, but because it is the best education of a gentleman. Until his sister goes for like reason, because it is the best culture of a lady, we are still in the backwards. Let us be rid, too, of the fancy that the higher education is, in some vague way, inimical to marriage and the common lot. If there is comfort in statistics, they show that college-bred women marry like their sisters, only a little later. Statistics long ago, disproved the 'injury to health' objection. As for the moralists who cry that women's extravagance and love of dress hinder marriage, they must surely see that a society life fosters these passions, while an intellectual one, such as college training should develop, controls them by substituting nobler ambitions."

OTHER ARTICLES.

George Hepworth is addicted to strong terms in "The Disagreeable Truth about Politics." "In a word, politics is not patriotism adulterated with deviltry, but deviltry with a slight admixture of honor and honesty." Some of the things that Mr. John R. Spears says about "The Nicaragua Canal" are almost too good to be true; especially in the matter of finances. He thinks the outside figures are \$100,000,000 cash, with an additional \$150,000,000 of bonds—for which "British capitalists" will be "hungry." Then an annual business of 6,000,000 tons—rapidly rising to 20,000,000—at \$2.50 per ton would give anything but a bad return, and he counts a fine lot of unhatched eggs. C. M. Fairbanks writes entertainingly of "English Speaking Caricaturists." M. D. Avenee's *Revue des Deux Mondes* article on the eight hour day in France, reviewed in our last number, appears in translation. "The Woman's World of London," by Elizabeth Robins Pennell, is in this instance the literary woman's world. Elizabeth Emerson has some sensible words to say under the title "Give the Rich Man a Chance," and Mary Allen West describes the virtues of "The Protective Agency for Women and Children."

THE CONTEMPORARY REVIEW.

With the exception of a somewhat spread-eagled article of prophecy, couched in the vein of genial optimism, concerning the future of Australia, by Sir Henry Parkes, and a story by Mr. Rudyard Kipling, the *Contemporary* is this month somewhat sombre.

MR. KIPLING'S NEW STORY.

"The Finest Story in the World," which livens up the somewhat solid articles in the *Contemporary*, is by Mr. Rudyard Kipling. It is somewhat slight, and plays with the fringes of the immense question of reincarnation. Charlie Mears, a bank clerk, has reminiscences of his previous life without being conscious that they are reminiscences. He describes with vivid reality the life which he lived when he was a galley slave, first in a Greek galley and then in a war-ship of the Vikings. These reminiscences occur in a haphazard fashion and finally disappear altogether when their subject falls in love with a tobacconist's shop-girl. The conception upon which this tale is based opens up great possibilities to the novelist.

IN DEFENCE OF NEWMAN.

In an article entitled "Philalethes: Some Words on a Misconception of Cardinal Newman," Mr. Wilfrid Ward devotes nearly twenty pages to the examination of Dr. Abbott's contemptuous estimate of Cardinal Newman's position. Mr. Ward rages against Dr. Abbott, whom he cannot forgive for having charged Newman with immoral shiftiness. Speaking of Dr. Abbott's book, he says:—

"But such a work as this, inaccurate in statement, partisan in character, and based throughout on the travesty of a misconception of the man whom its author assails, can satisfy no one except other blind partisans, who welcome any attack on views they dislike, caring more for statements in harmony with their prejudices than for statements accurate in fact. As a serious contribution to the important matters it reviews it can have no value, whether to those who agree with the author's conclusions or to those who do not."

THE JUBILEE OF "PUNCH."

On the 17th of this month *Punch* celebrates its jubilee, and Mr. Spielmann, editor of the *Magazine of Art*, contributes an historical article under the title of "Punch and his Artists." The paper, which is full of detail of the biographical and historical order, is one which it is impossible to summarize. He quotes from Mr. Birket Forster a statement that the workmen all thought the title *Punch* a very stupid one. Mr. Tenniel's first drawing appeared in 1850. He has designed some two thousand cartoons, to say nothing of minor work. He became first known to *Punch* by his illustrations of *Aesop's Fables*. Du Maurier, who joined in 1860, has done drawings of all kinds to the number of five thousand. Mr. Linley Sambourne made his debut in 1867, and has since then had three thousand five hundred drawings in *Punch*. Mr. Spielmann says of *Punch*:—

"It is more than a comic journal, it is and has been for fifty years a school of wood-drawing, of pen-draughtsmanship, and wood-engraving of the first rank; nay, it is a school of art in itself. The effect of its art teaching has been widely felt, and on this ground alone its doings should command interest and justify a close examination into its rise and progress."

THE JUBILEE OF THE TONIC SOL-FA.

Mr. J. S. Curwen, writing on the jubilee of the tonic sol-fa system, quotes a saying of a Dublin Catholic or-

ganist, to the effect "that the simple and imperfect attempt to join in Presbyterian church song week by week, did more to train the voice and ear than all the listening to good music in Roman Catholic churches."

Upon the importance of music in popular culture Mr. Curwen strongly insists, strengthening his argument by a quotation from an address delivered from the new chair of music at the University of Melbourne by Mr. Marshall Hall.

"Music, as Mr. Hall insists, is an idealized language of the emotions, capable of arousing, purifying and sustaining these. The emotions are the backbone of life. Man is not what he knows but what he feels; his emotions are a part of his physical being, to be guided into right or wrong channels; active agents for good or evil, possible to deprave, but impossible to suppress. The world suffers not from too much emotion, but from too little. The ideal man is one whose emotions are strong, trained to flow in the right channels and equals of, not slaves to, his will. Music possesses unexampled power to stimulate and control our emotions. Hence the place of the popular musical educationist among national benefactors. To scatter a love of music broadcast, to open the gates of musical life to the masses is to tame and humanize, to increase the store of national self-control, to lift and purify the national current of feeling."

This is all very fine, but the Philistine will remark that musical people as a class certainly do not possess any unexampled power of stimulating or controlling their emotions. They are very much like other people; as for practical work of self-control, elevation, and purification, they are certainly not above the average.

TWO VIEWS OF THE EDUCATION QUESTION.

Mr. Lyulph Stanley writes on the Free Education Bill, specifying ten points in which the Government Education Bill ought to be amended, without raising the question of public against private management. He thinks that the bill gives to denominationalism what will tend to make the Establishment odious and unpopular, and thereby hasten disestablishment. Mr. Samuel Smith publishes a plea for continuation schools. In studying the systems in Germany and Switzerland he was impressed with the enormous improvement of the continuation system of education, which in Germany has almost extirpated the class of ragged and pauper children. Mr. Smith appeals for a lengthening of the school age, but he chiefly advocates the immediate establishment of continuation classes, which would bridge over the interval between thirteen and sixteen. The tendency of opinion in Germany is to make attendance at continuation schools universally compulsory.

THE NINETEENTH CENTURY.

The *Nineteenth Century* is hardly an average number. Elsewhere are quoted some extracts from Sir James Stephen's paper on "Gambling and the Law."

HOW TO UTILIZE THE NAVAL VOLUNTEERS.

The best article is the shortest; it is written by Mr. Arnold Foster, to whom the navy owes a great debt, and who in his way has done as much as any one of his years to strengthen the services and to improve the naval strength of the British empire. The subject of his paper is the proposed destruction of the naval volunteers, against which he lifts up his voice on high, and protests with an emphasis which will command the sympathy of any rational being. Any more demented folly than that recommended by Admiral Tryon's committee has seldom

disgraced the British Admiralty. Mr. Arnold Foster proposes, instead of turning the naval volunteers into Marines, to develop them by placing at their disposal the hundred ex-first-class torpedo boats which are now laid up as so much lumber in various dockyards. He would supply a torpedo boat to each port on condition that the naval volunteers undertook to provide two complete crews to keep the vessel in order and the crews in efficiency. This or some similar proposal ought to be adopted. It is unpardonable if we allow professional jealousy to stifle the volunteer movement in the navy.

THE ARMY AS A PUBLIC DEPARTMENT.

General Sir John Chesney has a long paper of twenty pages, in which he propounds his scheme for the improvement of the administration of the army. Long as his paper is, it is only the first part of his whole treatise, and the second instalment is promised on a future occasion. His idea is embodied in the following paragraph:—

"The first reform needed is a readjustment of the relations between the permanent heads of departments and the minister of the day, and a proper allocation of the relative responsibilities to Parliament. Until and unless this primary reform is carried out, all minor reforms, such as the redistribution of duties between departments within the office, or the substitution of one title or office for another, will prove insufficient and ineffectual, the administration of the army will continue to be defective, and the country will fail to get value for the money it spends on it. What is wanted is a system under which the minister, instead of professing to do everything himself, shall supervise the conduct of the business by others, giving the final decision where that is needed, and acting as the intermediate agent between Parliament and the department. Let this change be made, and responsibility will then have a definite meaning, and be distributed in a rational way."

HOW TO PROVIDE OPEN SPACES FOR THE PEOPLE.

Robert Hunter, in his paper on "Fair Taxation of Ground Rents," has got hold of a good idea for the preservation of open spaces for the people. He would provide thereby laying down a law that fifty acres of open space should be left free for recreation and public gardens in every square mile and a half that is built upon; that is to say, as London increases at the rate of one and three-quarters square miles per annum, the open spaces of London should be increased at least by fifty acres per annum. He would obtain the funds for this by taxing the unearned increment now paid in ground rents to the landlord.

"A tenth of the new ground rents is, therefore, the least that London can ask, while perhaps it might be inexpedient to ask more.

"One-tenth of the estimated increased rental of £123,278 would be £12,327. One would not do much with £12,000, but this, it must be remembered, would be the produce of the tax for the first year only. In the second year the income of the Open Space Fund would be £24,000, and at the end of twenty years it would be £240,000; at the end of thirty years, £360,000.

"Our proposal is, then, that a tax of two shillings in the pound should be imposed on all ground rents or increased annual land values derived from the erection of houses on land hitherto uncovered."

THE WILD WOMEN AS POLITICIANS.

Mrs. Lynn Linton is now perpetually on the war-path against her own sex. Her latest idea of what is just and expedient in the campaign on which she has entered is to

describe those ladies who advocate woman's suffrage as wild women, from which it may be inferred that she thinks herself a tame specimen of her sex. A shrewish touch in the present article is one in which she declares that if England were to enfranchise women it would become a "hag-ridden" country. If we go on at this rate we shall soon have Mrs. Lynn Linton described as an old hag, which would be very impolite and improper, but would it be more so than this application of "hag-ridden" to English school boards and boards of guardians, merely because woman can elect and be elected to these bodies?

WHAT SHOULD BE DONE TO IMPROVE OUR WOODLANDS?

Sir Herbert Maxwell once more makes his moan over the deplorable backwardness of England in providing for the preservation of forests and the improvement of woodlands. The article leads up to the following practical suggestion:—

"The first step in the right direction will be taken (if possible, let it be during the present summer) by summoning a meeting in London of landowners and others interested in the matter, to discuss the position and to take counsel with the managers of the English and Scottish Arboricultural societies, with the view of securing their co-operation in undertaking the work which the Select Committee has rightly described as necessary, the neglect of which is discreditible."

OTHER ARTICLES.

The dialogue of Mr. Champion, entitled "A Labor Inquiry," is as unsatisfactory and inconclusive as those which preceded it. As all roads lead to Rome, so with Mr. Champion all discussions on social questions lead to the compulsory shortening of the hours of labor. Mr. W. F. Lord contributes an interesting historical study of Pasquale de Paoli, who invited the British to seize Corsica and then made the island too hot for them. An Indian rajah dwells lovingly upon the industries of ancient India in the hope of persuading the Indian government to do something for the industries of the country. Dr. Jessop gives us a "Rustic Retrospect, 1799," which is not quite up to his usually high standard. The Rev. J. Guinness Rogers discourses upon the Congregational Council. Mr. Rennell Rodd introduces to the English readers the poet of the Klephs, "Aristoteles Valaoritis." Mr. G. H. Reid, of New South Wales, briefly explains the constitution of the proposed commonwealth of Australia, and Mr. Boulton reports a conversation which he had with Sir John A. Macdonald some years ago, in which the federator of the Dominion expressed confident belief in the certainty of the federation of the Empire.

THE FORTNIGHTLY REVIEW.

Mr. Frank Harris, having begun to write, seems disposed to keep it up. His story, "Montes, the Matador," is a great improvement upon "The Modern Idyll," which, but for its unpleasant *motif*, would never have attracted any attention. The story of Montes, although culminating in jealousy and deadly revenge in the last two pages, is, for the most part, a vivid picture of the life of a matador. It may be noticed that here, as in "The Modern Idyll," Mr. Harris makes his woman absolutely detestable, false, selfish, and immoral. Perhaps in his next attempt he will give us a female less worthy of perdition, otherwise the uncharitable will say that he knows no other women, which would be unjust.

THE CREDIT OF AUSTRALIA.

Sir George Baden-Powell defends Australian bonds as a security, against the criticisms of Mr. Fortescue. He makes out a very good case for Australian credit, and one remarkable fact which he mentions may be noted for the enlightenment of the British taxpayer. In speaking of the assets of the colonies he points out that they own 1600 million acres of crown lands, the upset price of which stands at 20 shillings an acre; and if you reckon only one quarter of this area as worth that, it is equivalent to a dowry thrown to the colonists by the mother country of the value of half of Great Britain's national debt. Another fact is, that the population of four millions in Australia has an over-sea trade which already equals that of England with the forty million inhabitants of France.

IS ENGLAND TO BE EATEN UP BY THE JEWS?

Mr. S. H. Jayes, in an article on "Foreign Pauper Immigration," states the case strongly in favor of passing an interdict on the free flow of Polish Jews into England. He points out that these immigrants are supposed to be, rightly or wrongly, responsible for the sweating system. He warns us that Burns, Tillet, and Mann could, if they pleased, start a *Judenhetze* in the East End to-morrow—

"Let the politicians look to this question. The agitators have taken it up: the strike-leaders are discussing it. At present it is a manageable problem; but, if it were neglected much longer we may witness in civilized England scenes not greatly unlike those outbursts of popular persecution which have recently shocked us in the Ionian Islands, followed, at no distant date, by summary measures of similar aim with those now adopted by the Russian government. That would not be so much a disgrace to our civilization as a reproach to our short-sighted legislators."

READING FOR SIR W. GORDON-CUMMING.

Mr. Edward Delille has a pleasantly written article absolutely unintelligible to those who do not know how to play at cards, entitled "Cardsharpening in Paris." He introduces it as follows:—

"Paris is the home of baccarat; in Parisian soil the weed first sprouted, and has ever since rankly flourished. Where baccarat is most played there, as a logical result cheating is most rife. The present article is an attempt to exemplify and explain some of the least known and most peculiar modes of cheating practised in the Parisian hells."

SIR JOHN MACDONALD.

Mr. Colmer, who wrote the admirable sketch of Sir John Macdonald which we published three months ago, contributes to the *Fortnightly* a more finished sketch of the great Canadian. Mr. Colmer says:—

"There is little doubt that he had the true conception of what Imperial Federation must be, and that in his utterances lies the solution of the problem—a galaxy of nations, under one sovereign, having complete local government, united together for commercial development, for offence and defence, and with one voice in foreign affairs. His imperialism was strong and unswerving, and formed the keynote of his career."

A CYCLING CLUB.

Mr. R. J. Macredy has an enthusiastic paper on "Cycling." He is a Dublin man, and is very proud that Ireland invented the pneumatic tire. He says that more people cycle in Dublin, in proportion to the population, than in any other large city in the world. He gives a very pleasant account of his cycling club, which is well worth reading.

A PLEA FOR MORE ANNEXATIONS.

Mr. Edward E. Oliver, in his paper on "The Northwest Frontier of India," strongly advocates the annexation of all the border tribes. If they are not annexed he maintains that we shall always have to look forward to an endless series of punitive expeditions, but if once British authority was established on both sides of the hills, peace and prosperity would result, fresh recruiting ground would be opened up for the Empire, and hill stations innumerable would be obtained for the troops.

WITH KING GUNGUNHANA.

Mr. Dennis Doyle describes Gazaland and its king. He seems to think that as England will not take Gungunhana under its protection South African whites will form a republic in his territory with his consent, and will make short work of the Portuguese. He has about 60,000 of the best fighting men in South Africa, and it will require little stiffening with white colonists to make short work of the Portuguese.

THE NEW REVIEW.

The *New Review* for July is a fair average number, with nothing exceptionally brilliant in it. The most readable article is Mlle. Blaze de Bury's sketch of Guy de Maupassant, some of whose stories she tells, describing him as the physiologist and real exponent of his time, which, in France, is the age of science. Count Tolstoi's paper on the "Right of Revolution" is simply a re-statement of his old thesis that no one has any right to use force under any conditions or under any pretext whatever. M. Camille Flammarion, in his paper on "Photography of the Heavens," waxes ecstatic over the enormous possibilities of photography as applied to astronomy. Who knows, says M. Flammarion, but some day in a photographic view of Venus or Mars, some new method of analysis may be discovered to see their inhabitants. Photography is a new eye which transports us across the infinite and enables us at the same time to trace the periods of past eternity. Mr. Tuckerman demonstrates once more the fact that there is a slave market in Constantinople, where white slaves are sold to this day. Mr. Edward Cloud discourses on the spiritual essence in man from the point of view of one who does not believe in such an essence. Francis Prévost's "Hyperboreans of To-day" is an account of Countess Platoff. There are the inevitable papers on education, one by the Dean of St. Paul's, who began by liking the bill but now fears it may do great evil, and the other by Mr. Lyulph Stanley, who maintains that the bill is drawn primarily in the interest of managers and secondarily in that of the parents. Lord Rayleigh discusses electric lighting in London somewhat in the abstract, while Mr. E. Vincent, dealing with the question of gas, decides that the experience of Birmingham shows that a municipality can manage its own gas works well, and therefore London gas may be handed over to the control of the London County Council.

THE ATLANTIC MONTHLY

Mr. W. D. McCrackan's article on the "Neutrality of Switzerland," in the July *Atlantic* is reviewed among "Leading Articles."

On the eminently unsatisfactory problem of "College Examinations" Professor Nathaniel Southgate Shaler writes a readable article. What he finds of evil in them, all college men will know. In way of reform he advises the abolition of formal examinations, the introduction of

a system of current theses, notes and abstracts to be required of the classes; the increase in the proportionate number of teachers, so that the instructor of a class will be better able to enter into personal relations with the men under him, and gauge their standing on general principles; and the presence of a supplementary instructor in each class to take care of the progress of the backward ones.

Agnes Repplier brims over with the sparkling fun that she makes of "English Railroad Fiction," which absurdity almost justifies its existence in being the exciting cause of this most charming little essay. For the desultory inanity of the bookstall literature seems after all to be only inane, and not particularly harmful, except as crowding out better reading. "The one sad sight at an English railway bookstall is the little array of solid writers, who stand neglected, shabby, and apart, pleading dumbly out of their dusty shame for recognition and release. I have seen Baxter's *Saints' Rest* jostled contemptuously into a corner. I have seen The Apostolic Fathers hanging their hoary heads with dignified humility, and The Popes of Rome lingering in inglorious bondage. I have seen our own Emerson broken-backed and spiritless; and, harder still, the Autocrat of the Breakfast-Table shorn of his gay supremacy, frayed, and worn, and exiled from his friends. I have seen Sartor Resartus skulking on a dark shelf with a yellow-covered neighbor more gaudy than respectable, and I have seen Buckle's boasted Civilization in a condition that would have disgraced a savage."

THE CENTURY.

The *Century* for July is a well balanced and attractive number. Dr. Albert Shaw's paper on "Paris—The Typical Modern City" is treated at length as a "leading article."

Major G. W. Baird, U. S. A., is the historian of "Gen. Miles's Indian Campaigns," in a spirited paper which is well calculated to make us proud of our blue-coats of the plains and the Rockies, if we can refrain from being "sentimentalists" and forget that these struggles are not only a "war of civilization," but also of extermination.

A fact that gives food for thought is that the Indians were frequently armed with rifles superior to those carried by the regular troops. Another difficulty in crushing the uprisings has been that "in many cases expeditions against the Indians had been like dogs fastened by a chain; within the length of the chain irresistible, beyond it powerless. The chain was its wagon train and supplies. A command with thirty days' supplies could inflict a terrible blow if it could within thirty days come up with the Indians, deliver its blow, and get back to more supplies—otherwise it repeated the historical campaign of the King of France with forty thousand men."

A simple and powerful story of the "Donner Party" of 1848 is told by Virginia Reed Murphy, who, when a little child, went through the terrible scenes of hardship and privation which that ill-fated expedition saw. Her father, James F. Reed, was the originator of this expedition to California, and in the midst of their trials Mrs. Murphy was forced to endure the added anguish of seeing him set adrift in the wilderness as a punishment for having taken the life of a fellow-emigrant in self-defence.

Even in these days of unlimited Lincoln history one finds very interesting "Greeley's Estimate of Lincoln; an Unpublished Address by Horace Greeley." A striking feature in it is the entire absence of that hero-worship

and eulogy so general in Lincoln reminiscences by his admirers, and the substitution for them of a fine, true appreciation and open criticism. Particularly of the war administration Mr. Greeley said: "There are those who confess to have always been satisfied with his (Lincoln's) conduct of the war, deeming it prompt, energetic, vigorous, masterly. I did not and could not, so regard it. I believed then—I believe this hour—that a Napoleon, a Jackson, would have crushed secession in a single short campaign—almost in a single victory."

In "A Day at Laguerre's" Mr. F. Hopkinson Smith describes one of his favorite sketching haunts, situated within a short walk of the Harlem River, with such charm that no one reading it will be satisfied with his destiny unless he be an artist. Joseph Pennell has come from the snowy Alpine fastnesses of last month to the bright sunshine of the Midi in his description of "Provençal Bull-Fights," which, by the way, do not seem to be as cruel as they are sometimes painted.

HARPER'S MAGAZINE.

Harper's for July has avoided "burning" questions, and a spirit of vacation seems to breathe through its pleasant mélange of fiction and description. An exception is the Rev. Dr. J. M. Buckley's paper on "Christianity and Socialism," which is reviewed among the leading articles of the month.

In the month's instalment of *South Americana*, Mr. Theodore Child describes the Republic of Paraguay. After passing, in 1864, from the two hundred years' rule of the Jesuits, Paraguay adopted an exclusive and narrow policy which led up to the triple alliance against her of Brazil, Uruguay, and the Argentine. During the lustrum succeeding 1864, she was desolated by this war and lost three-fourths of her population. The present constitutional government dates from 1870.

Mr. Child considers that the future of the country lies in the direction of colonization on an extensive scale, when the introduction of railroads will have made it possible. As for the native inhabitants, they toil not, neither do they spin, except in so far as their wives can be persuaded by the application or fear of corporal punishment. In the picturesque capital, Paraguay, even the horse-cars take regularly their modest siesta from 11 A. M. to 2 P. M. The most considerable industry is cattle-raising, and the staple products are oranges and *yerba mate*, the chief component of an aromatic drink.

Mr. Brander Mathews, writing of "Briticisms and Americanisms," takes John Bull to task for his criticisms of American invasions of the Queen's English. Mr. Mathews points out the very extensive additions Australia is making to the English language, quite rivaling America, and all readers of Rudyard Kipling will have a lively appreciation of the Indian innovations. "But it cannot be said too often that there is no basis for the belief that somewhere there exists a sublimated English language, perfect and impeccable. . . . The existence of Briticisms and Americanisms and Australianisms is a sign of healthy vitality." Mr. Mathews thinks that the invention of printing has removed the possibility of any "broad divergence between the English language and American speech."

Mr. Besant's description of "London—Saxon and Norman," deals largely with the churches and architecture of the time. The profuse illustrations and quaint legends enliven it agreeably.

Mr. George William Curtis gives an appreciative sketch of Oliver Wendell Holmes and his work, which will be

hailed with pleasure by the numerous subjects of the Autocrat. "For just sixty years," concludes Mr. Curtis, "since his first gay and tender note was heard, Holmes has been fulfilling the promise of his matin song. He has become a patriarch of our literature, and all his countrymen are his lovers."

SCRIBNER'S.

Mr. Seaton's paper on "Speed in Ocean Steamers," in *Scribner's* for July, is elsewhere noticed. Mr. John H. Wigmore writes on "Starting a Parliament in Japan," which event he witnessed last year. He picks out Chiba, a country town, to study the election tactics of the Japs—or what would have been election tactics if the Japs had been Americans, for as it was, the balloting went on with a smoothness, a ceremony, and a dignity that was suggestive of church, and which would have carried disgust to the souls of our "heelers" and "workers" and "bosses."

"Yet there was no lack of struggle for membership in the new Parliament. Almost everywhere there were two or three candidates running for each seat, and in some places as many as ten or a dozen appeared. Nor was there any lack of interest on the part of the people. Throughout the country more than ninety per cent. of the electors went to the polls. In some districts of more than a thousand voters, not a single one missed voting." The ballot system obtains, and did obtain even in the old feudal days, when it was used to elect the heads of villages. The formal opening of the two Houses of Parliament Mr. Wigmore describes entirely from the standpoint of manners and customs, ceremonies and decorations, and tells us but little of the political significance of the occasion.

James E. Pilcher describes in "Outlawry on the Mexican Border," a state of affairs calculated to make one's hair stand on end. The brigandage and anarchy along the Rio Grande within the last two decades seems to be epitomized in the career of the Mexican freebooter, General Juan Nepomuceno Cortina, beside whom Rob Roy McGregor was a Quaker. With a body of desperate cut-throats about him, Cortino lived by blackmail and rapine, defying the authorities, and defeating the troops sent against him with the loss of their cannon. He held successfully at one time two military posts of the United States. He was never brought to justice and became extremely wealthy and powerful.

Under the alliterative title "Training a Tropic Torrent," Foster Crowell tells of some engineering work in the island of Hayti. In his reference to the political condition of the republic, he draws a deplorable picture of the utter want of responsibility and reason in the conduct of public affairs. He says: "As for any systematic enterprise, such as railroad building or mining, they are almost beyond the pale of possibilities, because of the variable policy, or perhaps we should say the politics, of the various administrations, which replace one another with such frequency that there would be scarcely sufficient time to formulate any project, even if the national feeling was not so entirely and immovably arrayed against foreign establishment, and if concessions in good faith could be secured."

In "Landor Once More," W. B. Shubrick Clymer takes issue with Mr. Leslie Stephen on the status of the author of "Pericles and Aspasia," and advances the proposition that the multitudes do not read Landor because he is too good for them.

THE COSMOPOLITAN

The *Cosmopolitan* for June is bright, attractive, and, on the whole, well illustrated number. The worthy article by Miss Elizabeth Bisland, entitled "London Charities," is reviewed at length elsewhere.

Under "A Modern Crusade," Charles Carey Waddle tells the history of the vast organization of the Woman's Christian Temperance Union, founded in 1874. It has now an active membership of a quarter of a million distributed in ten thousand local unions, and has just built in Chicago, as its headquarters, a most imposing structure costing over a million dollars. If Mr. Waddle had more fully described some of the practical work and results of the society instead of enlarging on its wealth and its membership and its bickerings, his article would have had better proportion.

E. J. Lawler describes very vivaciously "The Diamond Fields of South Africa." The mines were only opened in 1871, and since then seven tons of yellow and white diamonds have been obtained. The work is done entirely by natives, and not the least duty of the overseers is the most ridiculously minute inspection of the Kaffir anatomy to prevent the spiriting away of the precious stones. The poor wretches even mutilate themselves and secrete the stones in the wounds, which they allow to heal over and then cut open again when their term of work is out.

Lieut. W. S. Hughes, U.S.N., tells what has been done in building "Submarine Boats for Coast Defence." A warship can now send out a torpedo boat fifty feet under the water, moving at the rate of eleven knots, capable of descending or rising to the surface at the will of the captain, lighted and driven by electricity, and, strangest of all, allowing the captain to see in every direction on the surface of the water with perfect ease. The well-planned illustrations add to the interest and clearness of this article.

Emma G. Paul writes of "Ostrich Farming in California."

THE EDUCATIONAL REVIEW.

Mr. W. B. Shaw's article in the *Educational Review* for July upon "Recent School Legislation in the United States" is noticed among the month's leading articles.

Bishop J. L. Spalding of Illinois writes on "Religious Instruction in State Schools." While appreciating the feeling against making the schools the subject of endless denominational bickerings, the bishop naturally holds that religion is the only proper medium for the regulation of conduct and the development of character. "To exclude religion is to exclude the spirit of reverence, of gentleness and obedience, of modesty and purity; it is to exclude the spirit by which the barbarians have been civilized, by which woman has been uplifted and ennobled, and the child made sacred."

In "Literature in Elementary Schools," George E. Hardy argues for "the substitution of classic reading matter in our reading books for the cheap commonplaces of feeble book-makers." Ray Green Huling writes of "The American High School."

POET LORE.

Vsevolod Garshin's powerful Russian story, "Four Days," translated by Nathan Haskell Dole, seems almost too harrowing for the bright pages of fancy and song we are wont to meet with in *Poet Lore*. The author describes the four days he lay wounded and deserted on the battlefield, during the Russo-Turkish War, with a realism that

would be repulsive were it not for the sincerity and earnestness and truth with which his sensitive nature cries out against the horrid Moloch of war. We are reminded of Count Tolstoi's "War and Peace," and there is present the same deep undercurrent of melancholy, one might almost say despair, that prevails so significantly in modern Russian thought and writing.

Dr. Horace Howard Furness, in "The Text of Shakespeare," delights us much and surprises us not a little, by his whole-souled condemnation of the bickering over disputed passages. He says: "These tangled lines contain no keys to character, and hide from us no profound wisdom nor enchanting beauty. So trifling and fleeting are they that our ears never detect them when we listen to the play on the stage. Every year that I grow older, the less I care for discussions over minute changes of Shakespeare's text. They are generally carried on by scholars of abundant leisure, and do we not know that Satan always finds some mischief still for idle hands to do?" Dr. Furness has counted up the obscure passages, and finds that of the 31,257 lines of the comedies, just 19 are unintelligible.

Mr. Richard G. Moulton examines the "Wandering Jew Legend" in Eugene Sue's novel as compared with a more recent adaptation in "The Curse of Immortality," a dramatic poem by A. Eubule-Evans. If the latter does not fulfil its pretentious destiny as a world-poem, still Mr. Moulton's selections show that it contains some exceedingly fine passages which make it worthy of a wider reading than, as far as we know, it now has.

C. A. Wurtzburg makes an "Inductive Study" of "The Plot of 'As You Like It.'" The smiling genius of Shakespeare's brightest comedy is so far away from and above "induction" or "studies," or even "plots," that the title is rather oppressive, but Mr. Wurtzburg is quite readable in showing the metamorphosis of Thomas Lodge's novel, "Rosalynde," into the story of Touchstone and Rosalind and Orlando.

In "A Deterioration of the Stage," Morris Ross condemns the modern farce-comedies, especially in their feature of "skirt-dancing." "The display of the *ballet* and the long list of conventional figures on the stage that outline the female form is safe within the purpose of its being and the circumstances of it. If true to its nature, immorality is not wrought by it. But as for skirt-dancing, 'Based upon the accepted dress of woman, it is plain that its being must be bound by the rules of morality that guard that garb. The *ballet-girl* is free to the standard set by an acrobatic display.'

"To be brutally frank, the figure of the woman of our civilization as she may be seen in the street or the garden-party, is now displayed in the trained leaping and contortionizing of the acrobat and contortionist, and inherently from the nature of the garb, with no reference that justifies and makes wholesome the display, the appeal made is grossly immoral."

THE INTERNATIONAL JOURNAL OF ETHICS.

In what is perhaps the most important paper in the fourth number of this quarterly magazine, Mr. James H. Hyslop of Columbia, writing of "The Functions of Ethical Theory," ascribes to ethics a double province, first as a science, when it proceeds *regressively* to find causes, and second as an art, when it proceeds *progressively* to ends or consequences. Possibly the *International Journal of Ethics* may be said to work in the first of these provinces at the considerable expense of the second; and the practical moralist might complain that the one modest paper,

"The Moral Aspect of Tips and Gratuities," by Christine Ladd Franklin, that gets away from generalizations and speculations sometimes vague, is degraded to the rank of a "discussion."

Mr. Hyslop, after sketching "The Functions of Ethical Theory" as a science and then as an art, takes up "three of the chief ethical theories," the theological, the utilitarian, and the moralistic, comparing them and showing their ramifications. He decides that the main interest in theoretic ethical discussion turns upon the principle which tends to move the will in the right direction rather than that which merely satisfies the intellect. "A completely satisfactory theory would be one with both factors. But the existing theories combine them in different degrees, and controversy prevails precisely in proportion to the predominance of one mental instinct over another."

W. R. Sorley writes on "The Morality of Nations." His paper is entirely taken up with considering how far public morality is analogous to private, and he decides that there is nothing common in the moral obligations of a state with those of an individual except the duty of justice. The key to the situation is, he thinks, in the fact that the first duties of a state are to itself, it being an isolated and independent entity, while an individual cannot consider himself as distinct from others of his species. The resulting absence of sanction compelling obedience in public morals "makes international law a dream of that distant future, in which a confederacy of states shall be strong enough to control the aggression of any single nation."

Professor Edward Caird discusses "The Science of Religion" as a branch of anthropology, in quite a readable paper. He finds that the intensity of the religious consciousness and man's insatiable desire to learn something of the great truths of life are due to two main ideas: the *unity of mankind* in the growing knowledge that "the divisions between men are as nothing in comparison with the fundamental act of self-consciousness which unites them all to each other," and the idea of organic *development*. For the inner life of the individual is deep and full, just in proportion to the width of his relations to other men and things, and the consciousness of what he is in himself as a spiritual being is possible only through a comprehension of the position of the individual life in the great secular process by which the intellectual and moral life of humanity has grown and is growing."

R. W. Black tackles the somewhat large subject of "Vice and Immorality." His attitude appears from this sentence: "Sin exists intimately in, or as an inseparable affection or potentiality of, the person as a whole, and to discourage it is to discourage the person, and tantamount, therefore, to discouraging his goodness as well. The shafts aimed at vice strike down virtue also, and the devil of abstract or total evil exults in being beyond their reach."

James Ward describes and criticises J. S. Mill's "Science of Ethology," which was to be, in brief terms, a science of human nature; and Francis W. Newman writes on "The Progress of Political Economy Since Adam Smith."

Christine Ladd Franklin asks for the moral support of the *International Journal* in her complaint against the unsatisfactory and degrading system of tips and gratuities to servants. Prof. Royce, in answering, quotes some learned German authorities and then gives his own opinion that "the custom of gratuities, as it at present exists among us, is a minor and actually rather harmless social abnormality," after which he advises, if we do attempt reform, that we wait for co-operation.

THE NEW ENGLAND MAGAZINE.

There are some faint attempts at timeliness in the *New England Magazine* for July. Perhaps the most noticeable is W. Blackburn Harte's paper entitled "A Brief for Continental Unity."

NO SUCH THING AS CANADIAN IMPERIALISM.

Mr. Harte goes so far as to say that with the exception of a few ultra-conservative "swells" there are no loyalists in Canada; that the feeling is general, not only in Canada but with the knowing ones of England too, that every interest of the colonies lies nearer their powerful neighbor than the mother country. A quotation is given from a confidential letter of Lord Beaconsfield's which characterizes the "wretched colonies" as "a millstone around our necks."

"The British lion that is supposed by some Americans to stalk through the land and roar, whenever annexation is spoken of in Canada, is a purely mythical animal. He does not even roar in Downing street. It is a matter of fact that the British government does not expect to hold the colonies for very much longer." In short this writer considers the protective tariff barriers the only temporary obstacle to annexation, and he confidently prophesies the political unity of North America before the close of this century. In judging the size of the grain of salt which we shall take with Mr. Harte's rather decisive assertions, we should remember that, in addition to being the assistant editor of the *New England Magazine*, he is confessedly a Canadian journalist who has "visited every province of the Dominion, and gauged the public feeling in each."

In "The Municipal Threat in National Politics" John Coleman Adams gives an impressive warning. He says, "One of the two vital principles of our national life is as seriously threatened to-day as the other was forty years ago. And, still further, the same patriotism which was summoned to defend the *Union* is now under call to defend the *cities* of the *Union*." The point of his article is that if we let our local and municipal government go to the dogs, it will drag the national government after it.

LEISURE HOUR.

The *Leisure Hour* for July is a very good number. The author of the "Dead Man's Diary" writes a very beautiful little tale, "The Garden of God," a story for children from eight to eighty. Mr. W. J. Gordon contributes a paper full of facts and figures on "Sea Perils in Instance and Percentage." Professor Blackie's "Song of Death" is better verse than often appears under such a head. Miss Seguin describes François Poyer as one of the heroes of the Montyon Prize.

THE POLITICAL SCIENCE AND HISTORICAL QUARTERLIES.

The summer numbers of the *Quarterly Journal of Economics*, the *Political Science Quarterly*, the *Annals of the American Academy*, the publications of the American Economic and American Historical Associations, President G. Stanley Hall's remarkable new journal devoted to the science of pedagogy, and some other standard quarterlies of an educational and scientific character, have been duly received at the office of the *REVIEW OF REVIEWS*. But since these admirable publications are more than likely to be neglected by readers in dog-days and vacation weeks, we shall defer our reviews of them and quotations from their leading articles until our September number. The latest issues of these periodicals are of uniformly high quality, reflecting great credit upon American scholarship.

RECENT RUSSIAN LITERATURE.

A CAUSERIE BY DR. E. J. DILLON.

Some few of the novels, stories, poems and sketches that yearly, monthly, and weekly appear in the Russian literary market in blue, white, or gray paper covers are undoubtedly worth reading, but it is exclusively for their extrinsic merits, in so far as they serve to illustrate the manners and customs, to explain the religious and social views, or throw light upon the curious psychology of the people; but they have no serious claims to a place in that select library of international literature, which is of no one country and of all time. The literary guild is broken up in Russia; its members, at first forcibly dispersed, are now mostly dead, and their craft secrets seem to have died with them. The notabilities of to-day are mostly outsiders, who wear literary success as a feather in their caps; men who have no traditions to uphold, who have taken no oath of allegiance to the Muses, who have never been duly initiated in the mysteries of the calling. Having been summoned hastily from the highways and byways of life, it is only natural that many of them should have sauntered in without a wedding garment. One of them resembles Burns in nothing more than the circumstance that he is an exciseman; another renders more lasting services to a tramway company (which he serves in the useful capacity of cashier) than to humanity or even Russian readers, by his rapidly written, rarely remembered romances; a third is a humdrum book-keeper at a railway station; a fourth, a favorite physician with many readers and few patients; a fifth is a half-hearted censor; a sixth is a railway controller, and so on to the bitter end. Russia's Parnassus contains no gold mines, and those who frequent that mountain are mere visitors who live elsewhere to gain a livelihood. All of them serve two, and most of them several, masters, with the lamentable results foretold in the gospel.

One of the most gifted members of this motley corporation, the writer by whom at one time Turgenieff's mantle seemed to be dexterously caught up and gracefully donned, is a physician of great promise, and not very great performance. M. Tschekhoff, who is still a young man, with time enough before him to fulfil his most liberal promises, is a literary miniaturist, whose work gives one the impression of great power studiously kept in reserve; a man of considerable insight and remarkable power of combination, who courageously dives into the mysterious depths of the ocean of human life, and brings up—shreds and seaweed. His chief merits (and they are unanimously acknowledged by enemies and friends) consist in that unruffled calm and artistic objectivity in which his colleagues are so sadly deficient; in his complete exemption from that petty party bias which discolors and disfigures some of the very best productions of Russian literature, and lowers them to the level of the political philippics and pleadings of a daily newspaper; and in that wonderful fidelity to nature with which he delineates the complicated social types of modern Russia.

THE DECAY OF RUSSIAN LITERATURE.

The views of such an authority on Russian literature, and on the causes that led to its decay, cannot but be interesting; they are contained in one of his latest

sketches, published in the *Northern Messenger*, and entitled "A Tedium Story," the hero of which, an old Russian professor of vast reading and experience, delivers himself of the following judgment:—

"As for me, I while away my time in the pursuit of French books in yellow paper covers. Of course it would be more patriotic to read Russian authors; but to tell the truth, I have no particular liking for them. With the exception of the works of two or three of the older ones, I look upon Russian letters at the present day less as a literature than as a sort of subsidiary domestic handicraft which benevolent people are expected to encourage, but the products of which are not intended for use. The very best of the wares turned out cannot be termed remarkable, nor even sincerely praised without a *but*. The same thing holds good of all the novelties of our so-called literature that I have read during the past ten or fifteen years. There is not a single remarkable book among the lot, no tribute of praise can be paid to any one of them, without the disparaging *but*. They are well written, noble, but without a trace of cleverness in their composition; or they are clever and elevating, but badly put together; or else they are well written and clever, but anything but edifying."

HOW AUTHORS ARE FETTERED.

This is not the opinion of a crotchety writer clearing the ground for his own pedestal. The phenomena thus signalized are various and contradictory, but Tschekhoff seems to have hit the nail on the head when he suggested the loss of liberty as the main cause. No man, whatever his craft or calling, is more completely fettered and crippled than a Russian writer. In Italy in former times a versifier often had some scores of rhymes given to him in a certain order, to which he undertook to tack on words, and turn out a "poem" with some tolerable meaning. In Russia the theme, the moral, the allusions and the omissions are all specified along with the order, and the author has to sit down and execute the command without reasoning or discussion. "I do not recollect a single new book," continues Tschekhoff's garrulous professor, "the author of which did not from the very first page fetter himself with all kinds of conventions and compromises. One is bound to avoid all allusions to a naked human body; another is pinned down to psychological analysis; a third has pledged his word to treat his subject from a strictly humanitarian point of view; a forth deliberately blotsches whole pages with endless descriptions of nature, just to show that he is not didactic, and so on. . . . There is plenty of cool calculation, no end of prudence and shrewdness, but not the faintest trace of freedom or courage to write naturally, and consequently there is no motive power."

NOT ONLY BY THE CENSURE.

The writer or writers in the *Fortnightly Review* who lately defended the thesis that Russian literature is being crushed by systematic oppression on the part of the authorities, drew most of their arguments from the procedure of the censure, which they describe as encircling literature like a boa-constrictor. Whether or not

they succeeded in establishing their case, is not for me to determine, but it certainly seems as if they might have devoted more of their attention to a phase of the question to which they scarcely vouchsafed to do more than incidentally allude—viz., that other dangerous form of oppression which has its source in the changeable caprices of a coarse-minded public, the cupidity of uneducated editors and publishers, and the tyrannical will of self-appointed censors. The damage done to literature by this species of thralldom is perhaps worse than that of the most rigorous censure known to history, though there may be much to be said in favor of the thesis that the former is the direct outcome of the latter.

BUT ALSO BY THE PUBLISHER.

In most countries stories, novels, and sketches are occasionally bespoken like a pair of woollen stockings, but the authors are allowed a considerable degree of latitude in the execution of the order. In Russia it is very different—so different indeed that merchants and artisans are much better off than poets, dramatists, and novelists. A merchant who receives money for tea, coffee, and wine can palm off boiled leaves, sand, various chemicals, and other unsavory things upon his customers with practical impunity, whereas the literary man must keep strictly to the terms of the contract, and deliver not only the covenanted quantity, but likewise the stipulated quality. "One review compels its writers to eulogize the young generation, and to anathematize the old; another refuses to print a single word that is unfavorable to the peasant; a third obliges its contributors to pose as Liberals," etc., etc. (*The Week*, p. 198, May). The proportions assumed by this species of violence surpass anything known in countries where every opinion has a right to make itself heard, and people are correspondingly cooler and more reasonable.

COUNT TOLSTOI'S EXPERIENCE.

It may help to give an idea of the ridiculous rigor and demoralizing tendency of this private censure when I say that Count Leo Tolstoi, after having published two-thirds of his novel, "Anna Karenina," in serial parts in the *Russian Messenger*, was informed by the editor that the third and last part would not be allowed to appear, and he was accordingly compelled to publish it in a pamphlet apart. The reason of this curious measure was that he had contrived between the end of the second and the beginning of the third part to disagree with the editor, M. Katkoff, on the *Servian Question*. The works of another writer are excluded from several reviews because his comparisons and illustrations are occasionally taken from the Bible, and give one the impression that he is a firm believer in that book; while a third is tabooed because he is suspected of entertaining opinions favorable to the Jews. This private censorship of taste and caprice occasionally leads to very strange consequences, two of which are now the themes of conversation in Russian literary circles.

THE LETTER THAT KILLETH.

The heroes of the catastrophes in question are two writers of a limited amount of positive literary talent, M. Booraynin, and the novelist, M. Yassinsky. The charge against both of these knights of the pen is of a very grave nature, and would be classified by a lawyer as unjustifiable homicide. The former is accused of having some time ago hastened the death of a young and gifted Russian poet, Nadson, by the abominable calumnies which he published about him in his "interesting and clever sketches," and now M. Yassinsky has been solemnly and publicly reproached by a venerable scholar at a meeting of a learned

society in Kieff, with having caused the death of an estimable professor of the Imperial University of Kieff by portraying him and his family in a novel published in monthly parts, which has just been concluded in the *Observer (Nabliudatel)*. The title of the story is "The Ordinary Professor," and the hero is the erudite professor of natural sciences, whose daily life, faults, sins, and relatives, were so minutely and so faithfully depicted that the gift of seeing himself as others saw him overpowered him, and he died.

THE NOVEL THAT KILLED ITS HERO.

M. Yassinsky, who writes under the pseudonym of "Max Belinsky," is an imitator of Guy de Maupassant, not devoid of certain talents of his own, which he employs to portray the externals of the people and things he sees around him. Thus he occasionally makes the acquaintance of artists or professors, whom he charms with his seductive manners, and then immortalizes, *à la Van Dyck*, limning every member of the family, down to the dog and the cat, and noting every distinctive feature of their persons, down to the smallest wart and least noticeable pimple. This, at least, is the statement of one of his friends. ("I am a personal friend of his," one of them naïvely assured me, "and, believe me, I had rather cut out my sinful tongue than calumniate him. Everything I am telling you is the unvarnished truth.") It is the anthropometrical system cunningly adapted to literature, and euphemistically termed "Naturalism." This is not the first time that Yassinsky has been accused of Naturalism of a most personal kind. He once punished a critic by "immortalizing" him in one of his novels; but then Turgheniev, Dostoeffsky, Shtshedreen, and nearly every celebrated *littérateur* among his countrymen have been taxed with giving way to the same weakness. The hero of the novel, like the professor who died since its appearance, is an elderly man suffering from consumption in an advanced stage. He is described as a confirmed morphomaniac, dull and stupid as a professor, querulous as an invalid, henpecked as a husband, and linked indissolubly with a woman as free from the prejudices of conventional ethics as a South Sea islander. Two other professors who occupy prominent places beside the hero in the foreground of the canvas are philosophers by profession and epicurean egotists in practice.

THE IMMORALITY OF RUSSIAN PROFESSORS.

The action is varied and dramatic, vibrating between the first and the tenth commandments, violating most of them on the way. Considering that the hero is a real person, whom the sight of his own self projected on to the literary canvas has killed outright, that the scene is Kieff, the mother of Russian cities, and that the academic corporation is depicted as inert, stupid, avaricious, and dissolute, it is perhaps only natural that the city of Kieff should be in commotion, and certain classes of its inhabitants ready and willing to lynch the daring novelist. The critics have not yet had time to give expression to their opinions on the subject, for the concluding chapters of the story have only just been published, but one of the most fashionable of the fraternity has taken time by the forelock and sat in judgment. Living in a glass house, he has wisely refrained from casting the first stone, and having been in exactly the same position as the accused, he is not devoid of a fellow feeling for M. Yassinsky. As a specimen of the lines on which novels are noticed in the Russian press and of the questions which generally crop up on such occasions, and of much else which does not need pointing out, the following extract from the article of the fashionable critic may prove more interesting than

edifying: "I do not know to what extent M. Yassinsky is true to nature in depicting contemporary Russian philosophers as Don Juans of the basest type. I have already admitted that he may have possibly laid on the colors too thickly. But I was once making a trip on the Volga in a steamboat, among the passengers of which were several residents of a provincial university city. They were talking about the professors of the university, with whom to all appearance they were intimately acquainted; and the things I there heard were, without contradiction, extraordinary."

A RUSSIAN GUY DE MAUPASSANT.

The rigorous private censure of a depraved taste which engenders such crimes as that of which M. Yassinsky stands accused, and such judgments as that which M. Boraynin has thus delivered is as despotic and as baneful as the censure of the authorities, and M. Tshekhoff has successfully endeavored to escape its yoke. He is as free as the March wind. Independent of editors, he can treat with publishers on terms of equality, and can afford to be courageous enough to say exactly what he thinks and to give artistic form to what he sees and hears. And he has seen much of Russian life, its bright and seamy sides, in Europe and in Asia, young though he is. His sketches, though short and fragmentary, are artistic; and as his collection of Russian types is unanimously admitted to be faithful to the life, a glance at his album cannot but interest the foreigner, who is bewildered by the contradictory accounts he reads of Russia and the Russians.

This gallery of typical portraits is remarkably complete, embracing all classes, all ages, and both sexes. Babies, youths, men and women in the flower of their age, and bald-headed ancients on the brink of the grave, are all here, with their tell-tale national traits, their characteristic expression, their specially Slavonic psychology.

The reader who peruses any one of these, apart by itself, and without reference to the rest, is conscious of keen aesthetic enjoyment, the unacknowledged source of which is, no doubt, appreciation of its high artistic merits, which predominates over every other impression. But it is impossible to read five or six of them in succession without losing all traces of pleasure in a feeling of profound melancholy such as might damp the spirits of a philanthropist who should wander over the field of slaughter the day after the battle. The precocious children of seven or eight years, who saucily discuss problems of happiness and misery, à la Marie Bashkirtseff; the citizens of seventeen who have already seen enough of life to prefer death by suicide to seeing any more; the ignorant, feather-brained, world-reforming student; the nervous, fickle woman whose virtue bends and plies to every gust of wind that attacks or caresses it; the dreamy, patient, fatalistic peasants, and the feeble, disenchanted, helpless old men of thirty, who are dying before they have begun to live, are revelations as sad and as striking as the sights that met the eyes of Bluebeard's wife when she crossed the threshold of the secret chamber.

MARIE BASHKIRTSEFF IN GERM.

In one masterly little sketch, which reproduces two of the commonest of Russian types, we are introduced to a father and his eight-year-old daughter, uncomfortably crouched on hard seats in the cheerless "travellers' room" of an obscure country inn on a stormy night in midwinter—the father vainly endeavoring to obtain refuge from his thoughts in sleep; the child turning uneasily from one side to the other, giving vent to her impatience or suffering in a sigh or a moan. Outside the wind is dismally

howling and shaking the walls of the house, and the snow is fast causing the familiar landmarks to disappear, and proving a winding-sheet to many a belated traveller. The little child looks weak and suffering. "Her face is wan, her hair fair, her shoulders narrow, her whole body thin and slender, the only strongly marked feature being her nose, which closely resembles the bulky, ugly protuberance that characterizes her father's face." She is tired and shaken by the journey, which the weather has compelled them to break for a few hours, just as they were approaching the goal, viz., certain coal mines in the district, which the father is to superintend for the owner—a dishonest bankrupt, from whom he will never receive a copeck of the stipulated salary. The father loves his daughter with more than a mother's love; she idolizes her father in turn, and neither can live a single day without the other. And yet the expression of that love in everyday life differs but little from that of deadly hatred.

"After a long pause the girl suddenly turned round and exclaimed: 'Good God! Good God! How unhappy I am! I am the most miserable being in the whole world.' Likharoff (her father) rose up and approached his daughter with a gait that was entirely out of harmony with his gigantic stature and immense beard. 'You are not asleep, dear?' he inquired apologetically, 'what is there I can do for you?' 'I don't want anything! My shoulder is aching. You, papa, are a wicked man, and God will punish you! Mark my words, God will surely punish you!' 'I know, my little dove, that your shoulder is paining you, but what can I do for you, my angel?' he replied, in that humble insinuating tone of voice in which inebriated husbands make apologies to their irate wives. 'It is paining you, Sasha, after the long journey. Tomorrow we shall be there, and we shall rest and the pain will leave you and you will be yourself again.' 'Tomorrow! to-morrow! Every day you say to-morrow! We have twenty days' travelling before us yet.' 'No, my angel, I give you a father's word of honor, we shall arrive to-morrow. I never lie. If the snowstorm has delayed us, it is not I, dear, who am to blame.' 'Oh, I cannot endure any more, I cannot, I cannot!' and Sasha convulsively twitched her foot and filled the room with her harsh, piercing cries. Her father despairingly waved his hand and glanced hopelessly round the room."

A TYPICAL RUSSIAN FAMILY.

"This child," a Russian critic remarks, "may possibly be intelligent and good, but she should first be cured of scrofula; otherwise, in the most favorable turn of things, she will develop into a Marie Bashkirtseff, with disordered nerves, precocious development, prostration, consumption, moral degeneration, and physical death. And alas! how many such Bashkirtseffs has not each of us met with in the highways of Russian life!" (*The Week*, May, p. 210.) These two types, we are further assured, are alarmingly numerous. Dearly though father and daughter love each other, they will go on torturing each other till they have torn the fine web of each other's lives to pieces. "No doubt love is present, no doubt there are also sacrifices on both sides. But the love is morbid and the sacrifices needless, unavailing; an affection that finds expression only in painful sacrifices, only by fits and starts and under heavy pressure is an illness, an affection of the nerves. *Alas! it is of such materials that the contemporary Russian family is built up. For we must repeat is, this is a typical Russian family.* Russian fathers have worn themselves out, and are engendering narrow-chested, pale-faced, thick-nosed, nervous patients." (*Ibidem*, 211.)

In "Cold Blood," a very interesting sketch, all the em-

ployees of a railway are represented as flourishing on bribes, which in ultimate analysis are shown to resolve themselves into human lives. These bribes are given with the same good humor with which they are taken. "The calm, almost idyllic good-nature which both sides thus display speaks volumes. The evil, when it assumes the form of an idyll, is not merely an accusation, or an abuse, it is a misfortune." (*The Week*, May, 1891.)

And it is thus all through the portrait gallery of Russian types painted by Tschekhoff, successor to Turgheniev—bribery, rottenness, precocious knowledge, and precocious vice, children with old men's heads on their shoulders, men and women with disordered nerves instead of hearts, and paroxysms of illness in lieu of impulses and sentiments, and human life wasting away like a candle burning at both ends. Tschekhoff plainly intimates that life in Russia has but two seasons, like the steppe—winter with its paralyzing frost, before nature gives any sign of life or movement, and summer which with its fierce heat eats up everything green, leaving nought but parched, drooping grass behind. "Below we behold ignorance, caprice, bribery, the living heritage of past times. Above—nervous exhaustion, and fitful, bootless efforts to struggle with the evil that is below." (*The Week*, 212.)

BELIEF IN RUSSIA.

It is not that the Russian people is devoid of beliefs. "Russian life," says Likhoff, one of Tschekhoff's heroes, "constitutes one unbroken series of beliefs and predilections, while unbelief and negation are as yet utterly unknown. If a Russian does not believe in God, the reason is that he believes in something else. Nature endowed me with a wonderful capacity for believing. During half my life I was an Atheist and a Nihilist, but there never was a single moment during which I had ceased to believe. My mother told her children to eat well, and when she fed me used to say: 'Eat, my child; the chief thing in life is—soup.' And I believed, and ate my soup ten times a day, devouring it as a shark devours its prey, sometimes continuing till I fainted." This characteristic Russian then ran away to America, became a highwayman, then tried to become a monk—and gave vent to his piety by hiring little boys to stone him, for Christ's sake. He next fell in love with science, which became his religion, until he was surfeited and disgusted as with his soup. He then enlisted as a Nihilist and went among the common people to teach them how to live, worked first as a factory hand, then dragged barges along the Volga, adored the Russian peasants, became a Slavophile, later on an Ukrainian, and then an archaeologist. . . . I was carried away by ideas, peoples, events, places. . . . I was being perpetually carried away. . . . Five years ago my services were enlisted in the cause of the abolition of property; and the very last doctrine to which I have pinned my faith is that of non-resistance to evil."

COUNT TOLSTOI'S RELIGIOUS TALES.

Religion and morality, one is glad to think, are much more deeply rooted in Russia than M. Tschekhoff or his heroes would lead one to imagine, and, what is far more important, the Orthodox Church is believed to possess within itself all the elements necessary for the further development and sustenance of both. This, at least, is the conclusion which one is naturally disposed to draw from the stern refusal of the Church and the secular power to avail themselves of Count L. Tolstoi's charming sketches as instruments for raising the moral and religious standard of the people. These short stories, which to an ordinary European seem saturated with genuine Christianity and moulded by genuine art, were heretofore

issued in cheap editions for the people, and sold in tens of thousands among the peasants. The censure is now refusing permission for their re-issue. Doubtless the Russian government is in possession of data which enable it to form a better judgment of what is beneficial or pernicious to its subjects than an outsider with mere common-sense to guide him. At the same time it can scarcely be doubted that, if the lessons taught by these sketches be indeed calculated to demoralize the Russian man or woman, their influence upon more westerly people can only be highly beneficial, and I deeply regret the lack of space that prevents me from reproducing any of them here. The following short story is presumably much more immoral in its tendency than any of them, if we may judge by the circumstance that the censure never at any time authorized its issue in a popular edition:—

THE REPENTANT SINNER. BY COUNT TOLSTOI.

"And he said, Jesus, remember me when thou comest into thy kingdom. And He said unto him, verily I say unto thee, to-day thou shalt be with me in Paradise." (Luke xxiii. 42, 43.)

There was a man who, having lived wickedly for seventy years, at last fell ill and did not repent. But at the very last hour of his ebbing life he wept, and cried, "Lord, forgive me, even as thou forgavest the thief upon the cross"; whereupon he died.

And his soul, drawn by love of God and belief in his mercy, came to the gate of heaven; and the sinner knocked at the gate, praying to be allowed to pass the threshold. And he heard a voice from within crying, "Who is it that knocketh, and with what deeds doth he come hither?" And the voice of the accuser made answer, telling all the sinner's evil deeds, and speaking nought of the good that he had done. Thereupon the voice from within the gate made answer, saying, "Be gone from hence, for no sinner may enter the kingdom of heaven."

And the man said: "Sir, who art thou? for thy voice I hear, but thy face I cannot see." And the voice replied: "I am the Apostle Peter." The sinner then said, with a sigh: "Take pity on me, Peter, and remember the weakness of man and the goodness of God. For wert thou not thyself a disciple of Christ? Heardst thou not from his own lips the words of his teaching? Sawest thou not with thine own eyes the examples of his life? And yet when suffering overwhelmed him and his soul was sorrowful unto death, was it not thou whom he found slumbering, heavy-eyed, though he had three times asked thee to watch and to pray? Peter, it was even so with me. And remember also how thou didst promise never to deny him, and didst yet deny him thrice, when he was led before Caiaphas. Even so have I done. And remember, too, how when the cock crowed thou didst go out and weep bitterly. This likewise have I done. Canst thou, then, shut me out?"

And silence fell upon the voice behind the portals of Paradise, and it was heard no more.

And having waited a while, the sinner knocked again. And behold another voice made itself heard, saying: "Who knocketh without, and with what manner of deeds doth he come hither?" And the accuser once again made answer passing in review the evil deeds of the sinner. And the voice within the portals said: "Depart hence! Sinners such as thou may not dwell together with us in Paradise." And the man said: "Sir, who art thou? for I hear thy voice, but thy face I see not." And he replied: "I am David, the king and prophet." And taking courage, the sinner cried aloud: "Have pity on me, King

David, remembering man's weakness and God's mercy. For God loved thee and exalted thee, giving thee power and glory, and riches, and wives, and children, and yet thou didst take to thyself the wife of a poor man, and didst slay Uriah with the sword of the Ammonites. Thou, the possessor of many flocks, didst rob this poor man of his only lamb, and likewise of his life, killing him cruelly. Even so, David, have I done. And remember also how thou didst repent and cry, 'I confess my transgressions, and my sin is ever before me.' This, too, have I done. Surely, then, thou canst not keep me out of Paradise?" And the voice behind the portals said never a word.

And having waited another while, the sinner knocked again. And a third voice asked: "Who knocketh without, and with what deeds is he come hither?" And the accuser once more made known the evil life of the sinner and of his good deeds spake no word. And the voice exclaimed: "Get thee hence! for no sinner may enter Paradise." And the man said: "Who, sir, art thou? for I do but hear thy voice." And he answered: "I am John, the beloved disciple of Christ." Hearing which, gladness

filled the sinner's heart, and he said: "Now in truth it is impossible to shut me out any longer. Peter and David could not bar the gate, because they had known the weakness of man and the mercy of God; but thou must even open it, for thou knowest his love. Didst not thou, John, the best beloved of Christ's disciples, write in thy book that God was love, and that whoso loveth not, knoweth not God? Was it not thou who in thine old age didst so often say: 'Little children, love one another!' Canst thou, then, hate me and drive me forth from here? Nay, thou must take back thine own words, or else love me and let me in!"

And thereupon the portals of Paradise opened wide, and John fell upon the sinner's neck and kissed him, and led him into the kingdom of heaven.

The immorality and irreligion in the other sketches are less obvious than in this, but are presumably visible enough to the authorities, who refuse to countenance their circulation in a cheap form among the people.

E. J. DILLON.

THE GERMAN MAGAZINES.

Deutsche Rundschau.—There is nothing of particular interest in the leading German reviews this month. In the *Rundschau* the only readable article is one by Philipp Spitta on Danish Music and Niels Gade, the Danish composer who died last December. Many of the most important years of Gade's life were spent in Germany. He was intimately acquainted with all the great German musicians of his day. It was from Leipzig that his fame went out into the wide world, and it was there that he created many of his best works. His vocal compositions were mostly settings of German songs, and he preferred his works to be published by Germans. Herr Spitta, therefore, thinks the Germans have great claims on him; indeed, he lived under the same roof with them and went in and out among them as a brother. Yet Gade loved his country passionately, and the political events of 1848, together with the war of 1864, were not without their influence on his conduct in Germany. For several years he avoided the country till the Beethoven festival at Bonn in 1871, when his presence was the subject of remark. By degrees, however, the political irritation diminished, and in 1881 Gade attended the Lower Rhine musical festival at Düsseldorf; but he always remained faithful to his German musical friends. His first published work was an overture, "Echoes of Ossian," which gained a prize at the Copenhagen Music Society. After this it was his first symphony which next directed the eyes of the world to Gade, and Mendelssohn's enthusiasm for it drew the composer into the circle of Leipzig artists. The first movement of this symphony Herr Spitta describes as a musical picture in a symphonic frame. In his second symphony the pictures are lively; the national dance of the north is its ruling characteristic, a new feature of the symphony. In "Ossian" it is the song of the bards and the music of the harp, a solo leading and a powerful chorus responding, then a battle tumult, followed by the sweet voice of Colma sitting alone on the hill-top.—The book notices, which are rather late in appearing, include "Letters of David Hume to William Strahan, edited by G. Birkbeck Hill, 1888"; and "Essays by the late Mark Pattison, collected and arranged by H. Nettleship, 1889."

Die Gesellschaft.—Herr Goldstein's view of General Booth may be summed up in his concluding paragraph: "All in all, the General is a good, honorable man, a great heart, a pious character. The Radical socialists may mock him, the Manchester people may laugh at him, the method of the clericals may clash with his religious method, but he does not let them turn him from his work and his ways. That he, the man with the best and purest will, works and must work as a destructive force in the social confusion of to-day, is not his fault."—Among the reviews are the "Colonial Year Book, 1891," and Karl Knortz's "History of North American Literature." Herr Knortz, a German, went to America in his twenty-second year, was a teacher at several places, then edited a

GERMAN.

Deutsche Revue.—Breslau. June. Bancroft as a Pedagogue and as a Politician. G. von Bunsen. The Vienna School of Medicine. I. A. Kronfeld. Unpublished Correspondence of Ludwig von Knebel. III. K. T. Gaedertz. A German Sappho.—Frau Elvire Tufenbacher. (Concluded.) Bertha von Suttner.

July. The Vienna School of Medicine. (Continued.) Victoria, Queen and Empress. II. Duchess of Rutland. Ludwig von Knebel. (Continued.)

Deutsche Rundschau.—Berlin. June. Scene: Epilogue for the Festive Performance at the Weimar Theatre on May 7th. Ernst von Wildenbruch. Niels W. Gade. F. Spitta. Letters by Darwin. Prof. W. Preyer. Political—May Day Demonstrations.

Die Gesellschaft.—Leipzig. June. Social Democracy and the Modern (Age). II. M. G. Conrad. Politics of Force and Politics of Fear. General Booth. (With portrait.) M. Goldstein. Tolstoi becomes—tedious. M. Weissenfels. The Protestants of Monteynard. C. Rotan.

Nord und Süd.—Breslau. June. Prince Bishop Dr. Georg Kopp, of Breslau. With Portrait. Ferdinand Lassalle's Diary. (Concluded.) Dr. Paul Lindau. Pen Pictures of Holstein. I. L. Siegfried. "Sea-Birds." Story. Ola Hansson.

July. Julius Rodenberg. (With portrait.) L. Ziemssen. Robert Blum in the Diary of Count von Hüben. H. Blum. A Forgotten Poet—Georg S. von Hauenschild. R. von Gottschall. Carl Gottlieb Svarez. E. Schwartz. The City of Mexico. Paul Lindau.

Preussische Jahrbücher.—Berlin. June. Childe Harold. H. Balz. The Berlin Dwelling Question. B. Hessen. Political Correspondence—The House of Rothschild and the Russian Loan, the German Emperor's Love of Peace, etc.

Unsere Zeit.—Leipzig. June.
North Sea Sketches of a Naturalist. F. Heincke.

Art in France. F. C. Petersen.
Impressions of Travel in Turkey.
Politics in Denmark. H. Martens.
Count von Moltke. Joseph Schott.
Ferdinand Gregorovius. A. Krumbacher.

July.
Aristotle on the Constitution of Athens. A. Brieger.
The German Possessions in East Africa. (With map.) B. Führer.
Robert Hamerling. Dr. B. Münn.
The Referendum in Switzerland. L. Ful.

Velhagen und Klasing's Neue Monatsschöfte.—Berlin. June.
Meister Friedrich of Vienna. (With portrait and other illustrations.) C. von Vincenti.
The Queen of Great Britain and Her Court. Dr. G. Horn.
Gladenbecks. (Illus.) Hans von Zobeltitz. Mesmerism. Prof. A. Eulenberg.
The "European Emperor" in Caricature. (Illus.) E. Schubert.

Westermann's Illustrierte Deutsch Monatsschöfte.—Brunswick. Quarterly. June.
Hagion Oros. (Illus.) (Concluded.) T. Harten.
Octave Feuillet. (With portrait.) Ferdinand Gross.
I. Castelli Romani. (Illus.) II. Therese Höpfner.
The Weimar Court Theatre under Goethe's Management. (With portraits and other illustrations.) Dr. J. Wahle.
A Pilgrimage through the Kingdom of Music. A. Tottmann.

July.
I. Castelli Romani. (Illus.) (Concluded.) Naturalism and the Theatre. O. Brahms.
Ottobecker. (Illus.) C. Gurlitt.
Palermo. (Illus.) L. Salomon.

Literarisches Jahrbuch.—Eger. Band 1.
Morgar the Halm. (With portrait.) Goethe's Relations to German Bohemia.
New Dialect Writings.

Litterarischer Merker.—Weimar. Quarterly. May 16.
Shakespeare as a Religious Poet. G. Schiritz.

Das Magazin für Literatur.—Berlin. June 13.
Tolstoi and Modern Culture. C. Grotteswitz.
June 20.
How One May Become an Author. L. Pietsch.
Woman in Literature. O. Hansson.

Moderne Rundschau.—Vienna, May 15.
Italy's Latest Lyrics. G. von Freiberg.
"At the Balcony." Charles Baudelaire.
June 15.

Our Idealists. F. M. Fels.
August Strindberg. (With portrait.) E. Holm.
Sumum. Drama in one Act. A. Strindberg.
The Latest Paher. E. M. Kafka.

Wiener Literatur Zeitung.—Vienna. Yearly.
June 15.
Books Which Are Most Read. Marie Herzfeld.
Zola's Next Book—"War."

Der Zeitgenosse.—Dresden. June 1.
Lyrics by Josef Zeitler and others.
Lyrics of To-day. L. Jacobowski.

Das Zwanzigste Jahrhundert.—Berlin. Heft 9.
Poems by W. Arent and others.
Our Age and Our Art. W. Wauer.
Literary Berlin. (Continued.)

German paper at Indianapolis, and since 1882 has been engaged in literary work at New York, his aim being to make Germany and the Germans acquainted with American literature. With this object in view he has written "Tales and Sagas of the North American Indians," "Longfellow, a Study," etc.

Nord und Süd.—Ferdinand Lassalle's Diary is brought to a conclusion. The biographical article is devoted to Bishop Kopp of Breslau and his political activity. Herr L. Siegfried, in his first pen-picture of Holstein life, describes with some humor a sea-voyage under the title of "The Watermouse." Following this comes a poem by the well-known Detlev Freiherr von Liliencron; while Ola Hansson, a Swede, who seems to write in German as much as in his native tongue, has contributed a beautiful sea-idyll, entitled "Sea-Birds." The June number completes the 57th quarterly volume of the magazine. The July number has three biographical studies; and Paul Lindau's article on the City of Mexico is very interesting.

Preussische Jahrbücher.—The question of dwellings for the working classes seems as pressing in Berlin as it is in London; but now that parliaments are showing some concern about the way in which the people work, there is some hope that they will be equally anxious as to how the people live, and not leave the subject of dwellings to be dealt with by philanthropic societies.

Unsere Zeit.—There is a good deal of solid matter in the June number. F. C. Petersen reviews very carefully modern art in France—religious art, landscape painting, portrait painting, mythological subjects, historical painting, animal painting, sculpture, etc. Heinrich Martens gives an outline sketch of political life in Denmark since 1863. Major Schott endeavors to show how much Germany and the German army have lost by the death of Count von Moltke; while Herr Krumbacher writes with appreciation of the late historian, Ferdinand Gregorovius, author of a "History of Rome," a "History of Athens," "Corsica," "Werdmar and Wladislaw," (novel), a "Life of the Emperor Adrian," "Poland," "Polish and Magyar Songs," "Socialistic Elements in Wilhelm Meister," "The Death of Tiberius" (drama); "Travels in Italy," etc. etc. Everything is readable in the July number.

Velhagen.—Over the motto "Saxa loquuntur," which was also Friedrich Schmid's motto, Carl von Vincenti supplies a most interesting account of the work of the great Vienna architect, more generally spoken of as Meister Friedrich. Hans von Zobeltitz (Hans von Spielberg) describes at considerable length the foundry of Meister Gladenbecks, and his article is supplemented by numerous illustrations of well-known bronze monuments in Germany. The Napoleon caricatures are also very interesting; they are selected from Max Gruner's collection of contemporary artists.

Westermann maintains its reputation as a high-class monthly. It is long since anything so interesting has been written as Herr Harten's description of Hagion Oros or Mount Athos. It is also well illustrated, and in addition there was a capital map of the peninsula last month. This is followed by a short study of the late Octave Feuillet, by the well-known critic, Ferdinand Gross. Therese Höpfner's paper has an illustration of the Abbey Grotta Ferrata. The centenary of the first performance at the Weimar Theatre, under Goethe's management, has called to life some welcome Goethe copy, and *Westermann* celebrates the anniversary by a lengthy article on the history of the Weimar Theatre during the past hundred years, supplemented by a fac-simile of the playbill in circulation for that memorable performance, portraits of Goethe and Schiller, and of some of the chief actors, and views of the old and the new theatre. Albert Tottmann gives a brief history of the rise and development of our musical system, and a few book notices and some fiction make up the remaining pages of the number.

Literarisches Jahrbuch.—The central organ for the scientific, literary, and artistic interests of Northwest Bohemia and the adjacent German territory, founded and edited by Herr Alois John, and published at Eger, Bohemia. Herr John is known as the author of several works on Richard Wagner, Goethe and German Bohemia, the literature of the Eger country, etc.

Moderne Rundschau.—Heft 4 has a notice on the cover to the effect that the editor was obliged to give short measure on May 15th, because of the strike of compositors at Vienna, but that the quantity of matter should be made up in the next number. Another Vienna editor apologized that his

paper could not appear at all for the same reason.—The chief Italian lyric writer, whose productions are noticed by G. von Freiberg, is Annet Vivanti. Baudelaire's poem "At the Balcony," is given both in French and German. As was promised, the June 15th issue is a double number. Among other interesting things, it contains a biographical and critical sketch of the famous Swedish writer August Strindberg, author of "Mäster Olof," 1872, an historical drama; "Röda Rummet" (The Red Room), a novel; "The Father," a tragedy; poems, etc. The notice is followed by a short drama by Strindberg. Hermann Bahr, who has just published some new essays on Naturalism, as a second series to his "Criticism of the Modern," is also reviewed. In his book he has much to say about nerves, for the modern man, according to him, is nothing but nerves, just as the classical man was a man of reason, and the mediæval man a man of feeling.

Kritische Revue.—The publication of this Vienna magazine was also somewhat disorganized by the recent strike of composers, and the number for June was not issued till June 10th. It is an impartial critic of Austrian politics. When a man, it says, is dissatisfied with his way of life, he resolves to mend his ways, but seldom gets beyond making good resolutions. But it is not only the way to hell that is paved with good intentions. The same holds good of the Austrian House of Deputies; and Dr. Guttmann shows it no quarter in his able criticism of the "Parliamentary Club" and its manner of procedure.

Romanische Revue.—The May issue is a Roumanian number. In connection with the silver jubilee of the young kingdom, the history of Roumania from 1866 to 1891 is carefully reviewed. Indeed, the 10th of May (May 22) is a triple festival for Roumania, for on that day not only does the nation celebrate the glorious entry of King Charles I. into the capital, but on the same day fourteen years ago Roumania acquired its independence, and again on the same day ten years ago the king was honored with a crown, cast from the trophies of Plevna.

Über Land und Meer.—Both parts to hand contain many timely articles. To the Weimar Centenary is added a charming description of the houses in which Liszt staid during his visit to Weimar. The Roumanian Jubilee is also supplemented by descriptions of the different homes of the queens at Altwied, Neuwied, Runkel, Sinaia, etc. Heft 13 completes the volume.

Vom Fels zum Meer.—It will be remembered that Harper of last November gave an account of the Rotenburg festival play, "Der Meistertrunk," so there is no need to describe it again here. The illustrations in *Vom Fels zum Meer* are from Harper. The Goethe centenary is well observed by almost every magazine. Not less interesting is the article by Ernst Pasqué in Heft 11 on the eight residences of the Beethoven family at Bonn, and the house in which the great composer was born.

Alte und Neue Welt.—In Heft 9 Wilhelm Sidler begins an interesting historical study of the Swiss Confederacy in connection with its four hundredth anniversary, for it was on August 1st, 1291, that the men of Uri Schwyz and Unterwalden first stood together, and solemnly formed themselves into a Bund, thus laying the foundation of the unique confederacy which has triumphed over all the storms of time. On the 1st of August, at seven o'clock in the evening, bells will be rung throughout Switzerland, and at nine bonfires will be lighted; while on the next day, Sunday, a thanksgiving service will be held in all the churches. The Catholic magazines are also commemorating the death of St. Aloysius (Luigi Gonzaga), who died at Rome on June 21, 1591, having been stricken by the plague which at that time visited the city, while ministering to the sufferers.

Litterarische Rundschau.—The concluding article on the Catholic literature of England during the past year notices the *Month*, the *Irish Ecclesiastical Record*, the *English Historical Review*, and the *Dublin Review*, "Manuals of Catholic Philosophy," and many other books and articles which appeared during the year. A notable omission from this otherwise excellent summary, however, is the character sketch of Cardinal Manning published in the June number of the *REVIEW OF REVIEWS*.

Zeitschrift für Katholische Theologie.—This magazine gives one of the most exhaustive of critical sketches of Dr. Döllinger, reviewing at great length his development as indicated in his writings during the last thirty years of his life, and coming to the conclusion that he was a character full of contradictions, and more of a scholar than a theologian.

Frauenberuf.—Weimar. Yearly. June. Woman as Inventor. E. Rosevalle. Woman in Literature. Dr. Clara Kühnast. The Woman Movement in Sweden, Russia, and Switzerland.

Kritische Revue aus Oesterreich.—Vienna. June 10. Before the Budget. Debate. Woman and Socialism. Dr. Maurus. Carmen Sylva's "Meister Manole." F. Gross. June 15. Procedure in the House of Deputies. Dr. G. J. Guttmann. The Newest Russian Literature. I. N. Golant.

Romanische Revue.—Vienna. May 15. The Tenth of May (May 22, 1891). (With portraits of the King, Queen, and Crown Prince of Roumania.)

Sphinx.—Gera. (Reuss.) July. Franz Anton Mesmer. III. C. Kiesewetter. Occult Philosophy. Carl Du Prel.

Aus Allen Welttheilen.—Leipzig. May. The Tenth German Geographers' Day at Vienna. June. Travel in Bosnia. G. Pauli.

Daheim.—Leipzig. Quarterly, June 18. The Friedenskirche at Sans Souci and the Emperor Frederick's Tomb. (Illus.)

Die Gartenlaube.—Leipzig. Heft 6. Bacteriology of the Eye. (Illus.) Dr. H. Cohn. The Graves of Great Musicians at Vienna. Heft 7. The Planet Mars. (Illus.) Dr. C. Cranz. Elizabeth Leisinger. (Portrait.) H. Ehrlich.

Schorer's Familienblatt.—Berlin. Heft 11. Count von Moltke. (Illus.) National Historical Education. H. Frisch. Stage Carriages of Former Centuries. (Illus.) P. T. Barnum. (With portrait.) G. Reklam. The Centenary at Weimar.

Städtebilder.—Zürich. Heft 4. Düsseldorf. (Illus.) Dr. Bone. Meran. (Illus.) C. Wolf. Trieste. (Illus.) J. Fischer.

Über Land und Meer.—Stuttgart. Heft 12. The Goethe Centenary at Weimar. (Illus.) Liszt's Homes at Weimar. (Illus.) A. Mirus. The Jubilee in Roumania. (Illus.) Heft 13. Julius Rodenberg. (With portrait.) The Emperor Frederick Mausoleum. (Illus.) Lausanne University, Old and New. (Illus.)

Vom Fels zum Meer.—Stuttgart. Heft 10. "Der Meistertrunk" in Rotenburg. (Illus.) E. Schmidt-Weissenfels. From Rousseau to Tolstoi. J. Proelss. The Tarpon Fishery of Florida. (Illus.) W. Willy. Morocco. O. Lenz. Swiss Houses. (Illus.) F. Lüthmer. The Goethe Centenary at Weimar. (Illus.) War Balloons. (Illus.) J. Castner. The London Season. (Illus.) L. Katscher. Heft 11.

The House in which Beethoven was born. (Illus.) E. Pasqui. Cromwell and Parliament. (Illus.) E. Schmidt-Weissenfels. The History of Travelling in Switzerland. E. Sturm. Algäu. (Illus.) A. Achleitner.

Alte und Neue Welt.—Einsiedeln and New York. Heft 9.

The Beginnings of the Swiss Confederacy. I. (Illus.) W. Sidler.
St. Aloysius. (Luigi Gonzaga.) II. (Illus.) Heft 10.

The Swiss Confederacy. (Continued.)
The North American Secret Police. M. Stein.
The Westinghouse Brake. (Illus.) C. Fries.

Deutscher Hausschatz.—Regensburg and New York. Heft 12.

Assisi. (Illus.) Heft 13.

Stuttgart. (Illus.) J. Arndts.
Catholic Journalists of To-day. (Continued.) (With portraits.) Annette von Droste. Dr. M. Krass.

Die Katholischen Missionen.—Freiburg (Baden). Quarterly. June.

The Missionary Bishops who died in 1890. I. (With portraits.)

July.

The Missionary Bishops who died in 1890. II. (With portraits.)

Litterarische Rundschau für das Katholische Deutschland.—Freiburg. Yearly.

June.

The Catholic Literature of England in the year 1890. (Concluded.) A. Bellesheim.

Zeitschrift für Katholische Theologie.—(Quarterly.) Innsbruck. Part III. Döllinger: a Character Study. E. Michael.**SCANDINAVIAN.****Ur Dagen's Kronika.**—Stockholm.—May.

Art and Politics. Hardi.
A Danger-fraught Dream. Novel by Kolon.
A Swedish Helper at the Construction of the German Navy. Otto Sjögren.
From Charles Baudelaire. Karl Benzon.
Politics of the Day. A. O. C.
A Danish Pamphlet on Wagner.
The Literary Spring Mart. A Haraldson.

Dagny.—Stockholm.

A Few Words on "Baby-Farming." R. Wrinsky.
Country Life in Sweden. Clarinda.
Comments on Gösta Berling's Saga. Esselde.
Letter from America. Cecile Gohl.
The Parliament of 1891. M. C.
Communications from the Frederika Bremer Society.

Nordisk Tidskrift.—Stockholm.

F. W. Scholander, 1815-1881. George Norden-svan.
The Gothenburg System of the Spirit-sale in Norway. H. Berner.
A Temple of Ancient Egypt. Karl Piehl.
Present-day "Ballads of the People" in Norway. Richard Steffen.
"Biologische Untersuchungen von G. Retzius." Reviewed by W. Leche.
The Swedish Antiquarian Society's Magazine.
Painting in Holland. George Göthe.

SCANDINAVIAN MAGAZINES.

Nordisk Tidskrift contains an interesting and admirably written article on "The Sale of Spirits in Norway on the Gothenburg System." The Gothenburg system might with advantage be introduced into England. If, to begin with, tavern-keepers were bound to supply their customers with bread and cheese along with their drink, instead of merely filling them with alcoholic poison, a change for the better would probably be seen before long. A good thing, too, may be learned from Christiania, where the taverns are only opened at about 9 A.M., in order to prevent an influx of the workmen going off to their respective labors; and in Kongsvinger, Tönsberg, etc., the taverns are closed on fête days, when the towns are crowded. Alas! in England it is the sorry custom to apply for an extension of hours that the tavern tills may swallow as much as possible of the hard-earned savings of the working-man who, having been rendered sufficiently swinish, is finally disgorge from the vile-smelling, flaring, over-heated bars into the cold night air.

Per Trygg's "Apology for our Times," in *Svensk Tidskrift*, is a brightly written, optimistic little paper that is genuinely refreshing after the growls and grumblings of latter-day philosophers. Per Trygg doesn't exactly make an apology for our times, for the simple reason that he thinks our times have behaved very well and progressed very favorably indeed; and, altogether, he puts the present on the back most affectionately, and gives it a genial and encouraging "Well done!" People have so petted the "good old times," and are so jubilantly welcoming the "good time coming," that the present, which really, all things considered, deserves a little better treatment, has been bespat by the one and ignored by the other.

In *Samtiden*, Chr. Collin has a similarly fine and healthily toned article on the "Struggle for Existence," in which he satirizes the gloomy Schopenhauer dead and the gloomy Schopenhauers living who preach that the struggle best for one's-self and for all humanity is the struggle, not for existence, but for death, and who desire universal celibacy to rot out the race and lay this grand old world of ours waste.

The May number of *Ur Dagen's Kröniker* contains the conclusion of the novelette by Kolon, "A Danger-fraught Dream," which was commenced in the previous issue. The story is written with a daring, Zola-like realism and brusqueness of style, and treats of the love passions of an innocent souled girl and a young, fine-voiced, fine-faced, intensely poetic pastor, who has unfortunately married a plain, prosaic woman and is the father of several children. It is written by an unmistakably brilliant writer, for, in spite of verging audaciously near the unwholesome realism that has hitherto been monopolized by the French school of *littérateurs*, there is such a touch of sympathetic purity, toning down even the description of the guilt of man and woman, that the sternest moralist might, for a while at least, be hypnotized into uncritical acquiescence. This effect is, in a large measure, brought about by the halo of heroism and self-sacrifice thrown round the pastor, who, to keep the girl's reputation pure and unsullied, asserts her innocence of any passion for him and goes off to prison as a criminal, self-confessed, of the lowest and most repulsive kind. The character of the girl is a little contradictory. Could even such a love as hers transform the spoilt, light-tongued little Gothenburg beauty, who previously is apparently of a very commonplace mind, into the deep-souled, intensely passionate girl whose purity of thought almost blots out her sin, and who writes on her death-bed thus to her mother, "I know one word of mine will set him free, but I will not say it.... He could not return to his work—his wife, his children. It would torture him to death. The punishment would be greater than the crime.... The knowledge that he has saved my reputation is the only little spark that keeps him to life. Should I extinguish it? Gladly, gladly. Might they say of me 'The loose-lived wench!' I would smile at it, but—what of him?" And what, one's prosaic self is prompted to ask, of the wife grown faded and old with household cares and frequent child-bearing? Perhaps Kolon, whose clever pen has conjured so beautiful and thrilling a story out of a guilty and selfish passion, may some day use his talents on behalf of the ordinary faced, weary housemother, whose troubles and resigned soul-warping grubbing about amongst the children she has brought into the world with pain, might sanctify her and vest her with sufficient beauty to retain the affections of the man who has sworn to love and cherish her till death.

FRENCH REVIEWS.

Various articles from the latest French periodicals will be found extensively noticed among leading articles of the month.

How many among the readers of M. Fritz Dubois's article in the *Revue des Deux Mondes* will know, until he has told them, where the island of Bali is? And even when they have learnt its latitude and longitude, and transported themselves in thought to the Dutch Archipelago of the Pacific Ocean, how much the wiser are they as to its geology, climate, native inhabitants, and history? So little, indeed, do most of us know that we are hardly aware of the desire to know any more. Nevertheless, in a page or two M. Dubois awakens interest, and the charm of being introduced to a world new to their experience will probably constrain most of the readers who begin to read his paper to continue to the end. Bali's fertile shores lie to the southeast of Java, and the Dutch government spread to them no longer ago than 1846. Of nine settlements into which the island is divided, seven remained independent under native administrators, two fell under Dutch jurisdiction. So successful and sympathetic has the Dutch treatment of natives been, according to M. Dubois's account, that there is no need to maintain their power over the gentle people by armed force. A resident's umbrella is the only sign that is needed of executive authority, and the Landraad or Dutch tribunal provides for the judicial administration of the affairs of foreigners. These affairs are considerable, for the island is not without a certain commercial importance. It is said to supply, amongst other things, almost the whole of the Mocha coffee consumed in the world. The seed was introduced by Arabs, and the coffee trade is entirely in their hands. Contraband opium trade is largely conducted by Chinese. Armenians, scattered all over the world, have also a commercial colony here. The inhabitants are chiefly addicted to agricultural pursuits. Their principal amusement consists in very elaborate dancing. Their only vice is a love of cock-fighting. The most civilized native religion is Hinduism, which was introduced originally from the island of Java, but they have also the worship and fear of demons, in relation to which the Dutch officials carefully abstain from interfering with their harmless rites. The terms on which the Dutch officials live with the priests and sultans of the island are so friendly and simple that in 1882 some of the sultans proposed to hand over their sultanates to the Dutch government, opining that it was on the whole better than their own. The Dutch government declined to consider the proposal until all seven sultans were of one mind upon the matter. The federation of Bali is therefore still to be accomplished, but the scheme is not abandoned. It is only left like other federation schemes to reform itself peacefully into fruition.

Other interesting articles in a very interesting number are the "Poor in England," by M. Julien Decrais, in which he dwells chiefly with horror for the need, but with great sympathy and admiration for the exertions of the Society for the Protection of Children. M. Brunetière, in the number for June 1st, has an analytical article upon the probable novel of the future, in which he is quite sure of one thing, that the Naturalistic school has had its day, but does not take upon himself to decide between the respective merits of M. Maral Prévost, M. Rosny, and M. Paul Marguerite, whose names as novelists of the latest schools are now prominently before the Parisian public.

Among the articles in the *Gazette des Beaux Arts* are a sculptural study, beautifully illustrated, of the Subiaco, "Niobide," and a notice of the Lithographical Exhibition, which is also well and fully illustrated. There is also an article upon the Exhibition of Arts at the beginning of the century, which is chiefly illustrated by specimens of furniture. The series of miniaturists is continued by a paper on a Book of Hours illuminated for Pope Alexander VI. by one of the same brilliant Flemish school to which Alexandre Bening belonged. The work is a very beautiful specimen of Flemish work, and it seems to be clearly indicated by the detail of the work that it was designed for the famous pope. History, which has to some extent removed the weight of the monstrous accusations which lay against him, has proved against him the lesser crime that he had no love for books or art. It is a little difficult, therefore, to account for so magnificent an order given by him, and M. Pavlonski suggests that it may have been a well-intentioned present from the young Cardinal Germani, who owed much to the pope, and was himself so passionate a lover of fine manuscripts.

Svensk Tidskrift.—Upsala.

An Apology for our Times. Per Trygg. Everyday Town Life in Italy. Cecilia Waern. August Blanche as Author. Nils Erdmann. Poems by Axel Karfeldt. A Journey from Teheran to Kashgar. Sven Hedin.

Tilskueren.—Copenhagen.

The Tendency of the Nineteenth-Century Literature. Dr. Schandorff. Reminiscences of Macedonia. Dr. K. F. Kinch. Talleyrand's Memoirs. II. N. Neergaard. The Theatres. Vilhelm Möller.

Samtiden.—Bergen.

The Struggle for Existence. Chr. Collin. Hermann Sudermann and "The Last of Sodom" Ola Hansson. Petit Poemes en Prose, par Baudelaire. Translated by G. G. Aristotle on The Constitution of Athens. Th. Gomperz.

FRENCH.

Nouvelle Revue.—June 1.

The Three Talleyrands. Th. Fanck Brenetano. Round the Peloponnesus. Charles de Moury. The Future of the Bench. Adolphe Quillot. Algeria before the Senate. Charles Roussel. The Romance of Mont St. Michel. Mme. Stanislas Meunier. The Future of the Contemporary Novel. Antoine Albalat. An Authentic Tale from the Thousand and One Nights. Henri de Nimal. On Duels. G. Seneschal. The University Fêtes at Lausanne. A. Guest.

June 15

A Sick Cat. M. Pierre Loti. Foreign Society of the Last Half-Century in Paris. Comte Paul Vasilii. The Future of the Bench. M. Adolphe Guillot. Germs and Dust. (A Dialogue.) M. Leon Daudet. General Grifune and Austria in 1889. M. Henri Welschinger. The Romance of Mont St. Michel. Mme. Stanislas Meunier. Persian Society. Ahmed Bey. Blind. Mme. Jeanne Mairé. The Origin of the Name of Napoleon. Rodocanachi. A New Form of Revolution in Belgium. M. Edgar Montel.

Revue des Deux Mondes.—June 1.

The Reconstruction of France in 1800. M. Taine. Modern. M. H. Rabusson. The Tradition of Latin in France. M. Michel Breal. A Week in the Island of Bali. M. Dubois. An Eighteenth Century Young Lady. M. P. Godet. The Rivalry of Industrial Arts in Europe. M. E. Planchut. The Exhibitions of 1891. M. George Lafestre. A German Explorer in Africa. M. G. Valbert. The Novel of the Future. M. Brunetière.

June 15

Modern. (Last Part.) M. Henry Rabusson. St. Francis of Assisi. M. Arvede Barine. Mirabeau. M. Meyreres.

Literary and Historic Curiosities. (The Duchess and the Duke of Newcastle.) M. Emile Montegut.
The Idea of Culpability. M. G. Tardé.
The Poor in England. M. Julien Decrais.
The Civil War in Chili.

Gazette des Beaux Arts.—May 1.
The Salons of the Champs Elysées and Champs de Mars. (First article.) M. Edouard Rod.
The Subiaco Niobide. Marcel Reymond.
Lithographical Exhibition. Henri Beraldi.
Exhibition of Early Century Art. M. de Champeaux.
Pope Alexander Borgia's Book of Hours. M. Gustave Pavlonski.

ITALIAN.

La Nuova Antologia.—June 1.

Leo XIII. and Socialism. R. Bonghi.
Leopardi as a Philologist. G. Setti.
Italy and Her African Colonies. L. Franchetti.
Gessi and Casati: Fifteen Years in the Sudan. F. Cardon.
Lynch-law and the Italo-American Conflict. P. Nocito.

June 16.

Mystical and Pagan Italy. G. Barzellotti.
The Talleyrand Memoirs. E. Masi.
The First Falsehood (comedy in three acts). Leo di Castelnuovo.
Future Literature. A. Graf.
An Unexplored World. F. Foremo.
The Workmen's School-teacher (novelette). E. de Amicis.
Maritime Conventions. M. Ferraris.

La Rassegna Nazionale.—June 1.

Silvio Pellico in Relation to Women. G. B. Ghirardi.
The Poet's Villa. S. Rumor.
The Homestead Applied to the Colonization of Sardinia. Santangelo-Spoto.
Gabriele d'Annunzio. G. Fortebracci.
Commentators on the Creation (continued). A. Stoppani.
A Posthumous Work by Major Barttelot. G. Grabiniski.

June 16.

On the Labor Question—Encyclical of Leo XIII.
London Life. V. Grouse-shooting. Roberto-Stuart.
Secondary Classical Schools. F. Bonatelli.
The Three Bulgarians. G. Marcotti.
Fra Bartolommeo. Granfrancesco da Venezia.
Darkest Africa. F. Gallo.

La Scuola Positiva.—June 1.

The Amplification of Evidence in Criminal Cases. L. Carelli.
The First of May. F. S. Nitti.
The Classical Idea of Theft. G. Floretti.

June 16.

The Competence of Penal Sentences. R. Garofalo.
Criminality in Italy. E. Ferri.
Anomalies in Penalties for Assault. S. Sighelle.

La Civiltà Cattolica.—June 6.

The Papal Encyclical (Latin).
The Third Centenary of S. Louis Gonzaga.

June 20.

The Papal Encyclical (Latin).
The Migrations of the Hittites.
Natural Science.

ITALIAN MAGAZINES.

Italian Views of the Papal Encyclical.—The subject *par excellence* of the Italian reviews this month is naturally the Papal Encyclical on the Labor Question. The most important pronouncement is contributed by the Liberal *Nuova Antologia*, which deals really effectively with the subject in an appreciative article from the prolific pen of Signor Bonghi. He begins with the remark that "the Encyclical bears no sign of haste. It possesses clear proof of slow, calm and careful consideration. Modern legislation, as a rule, is carried through in a hurry.... No one speaks with authority, and no one expects to be listened to as an authority. The Pope, on the other hand, speaks like a man who does not doubt that a large number of persons will believe what he says." It is a sign of "the noble soul and high intellect of Leo XIII." that he should have spoken out so courageously on so difficult a problem, but whilst fully indorsing the view of the Pontiff that the true remedy for our social disorders lies not in socialistic nostrums but in a return to the true teachings of Christianity and the Church, Signor Bonghi doubts whether the democracy will ever accept the intervention of the Church.

"Atheism is making way amongst the working classes, and the democracy at least of the towns is more rebellious than any one against religious and spiritual authority. The God in whose name the Church speaks is in alliance with the capitalist, than whom the working-man has in his own opinion no more bitter enemy. Thus in future, if the poor man is to enjoy life, the first necessity is to abolish God."

Signor Bonghi notes as one of the most important points of the Encyclical that it summons the state to assist in the work of social reconstruction. "But it is not surprising that Leo XIII., having called in the aid of the state, should immediately restrict its right of intervention.... Possibly the uncertainty existing in the mind of the Pontiff between the necessity of co-operation with the state on the one side, and on the other his repugnance to state intervention, has resulted in some of his proposals in the latter part of the Encyclical being less clear and precise than in the former." In conclusion, Bonghi is of opinion that useful as the Encyclical will be as determining the position of the Church towards socialism, it cannot bear any immediate fruit; the working classes are too much alienated from the Church, and it will be the work of years to win them back. "In the mean while the Holy Father will be the first to admit that the parish priest of Fournies, who, careless of self, flung himself between the people and the soldiers in order to save the lives of men, women, and children, thereby showing practically how strong in the Catholic priesthood there is the spirit of love and charity, has done more to inspire the working classes with faith in religion than any Encyclical is capable of doing."

The *Civiltà Cattolica* (Jesuit organ) reprints the Encyclical *in extenso* in the two June numbers, the first time in Latin, the second in Italian. It describes it as "a word of comforting hope in the midst of desperation," and reproduces the views of the Italian press, many favorable comments having been made by Liberal and non-Catholic newspapers. The *Rassegna Nazionale* (Catholic and anti-clerical) also reprints the Encyclical, with an introductory note from the editor expressive of profound admiration and complete agreement, so also does the little *Cultura* (Signor Bonghi's organ), together with an appreciative notice from Professor Graziani, who, however, accuses the Holy Father of historical inaccuracy in defining the rights of private property as an eternal law, whereas, in reality, it was preceded in the early ages by collective ownership, which exists even now in certain uncivilized communities. He concludes, "It is a matter for rejoicing that the Holy Father should have grasped the urgent importance of the labor question, and that his voice, which has so often been raised in violent and unjust invective against liberal institutions, should to-day pronounce words of peace and harmony full of aspiration towards a better social condition. Thus alone can the Church become more human, and at the same time more divine."

Sphinx.—The *Sphinx* may be called the German monthly for psychical research. Its aim is to discuss and examine all supernatural occurrences and forces in men and nature. The editor is Dr. Hübbecke-Schleiden, and the magazine may be obtained from Kegan Paul, Trench, Trübner and Co., and from the International News Co., New York.

THE DUTCH MAGAZINES.

F. J. Hooijer, in *De Gids* for June, has an article on Tolstoi's comedy, "The Fruits of Civilization," of which a very complete abstract is given.

The piece has come as a surprise to the European public, which no longer expected any such lighter work from Tolstoi's hand. The figure of the famous poet had, in recent times, been more or less lost sight of. It had been merged in that of the prophet, the gloomy latter-day saint, a second John the Baptist, with a leathern girdle round his loins. Tolstoi's latest philosophico-social development, the "Kreutzer Sonata," seemed decisive in this respect. Both his own countrymen and foreigners began to be seriously uneasy lest the balance of this wonderful mind should finally have been destroyed by his perpetual and obstinate brooding over the "state of salvation" for mankind. Tolstoi's reasoning began to partake of the nervous harping on one overwhelming thought, the endless revolving in one circle of ideas, which characterize the sufferer from mania. All his creations became gray, bizarre, melancholy. . . . In this comedy, however, we see that the artistic instinct is still alive, though the apostle still stands in the background with uplifted hand, ready to begin preaching. This is an encouraging sign, for I believe that Count Tolstoi's true vocation lies primarily where he has of late years been unwilling to seek it, in his artistic and creative faculty. . . . "The Fruits of Civilization," is not, strictly speaking, a comedy so much as a dramatic sketch, a fierce satire, in four acts, on the society of the present day. . . . Whether Tolstoi is right in calling some acts of folly on the part of St. Petersburg notabilities—some morbid phenomena and accidental excrescences connected with human progress—the fruits of civilization, we need not inquire. The comedy in itself, is characteristic enough to excite interest as a picture of social life in Russia. The scenes sparkle with vivid color, and every figure is alive.

Max Rooses contributes an article on "The New Museum at Antwerp," opened last August on the site of the Duke of Alva's palace. The museum, which older visitors to Antwerp will remember, was the former church of the Minorite Friars, and its narrow escape from destruction in 1873, when the old "Stadsvaag" was burnt down, induced the authorities to take measures for transferring the collection elsewhere. The 666 pictures of 1873 (including, however, the best-known masterpieces of Flemish painting which have escaped the all-devouring Louvre) have now increased to 1200. Max Rooses's article would form an excellent guide to the museum; and he gives some interesting information about modern Belgian artists. Louis Couperus, author of "Noodlot" (recently published in English by Mr. Heinemann as "Footsteps of Fate"), contributes a rather morbid *fin-de-siècle* sketch called "A Longing"; Prof. A. G. van Hamel writes on "French Versification."

The first article in *Vragen des Tijds* is political, and of no great interest to outsiders. The others are "The Beet-root Sugar Industry in Holland," by Dr. G. W. Bruinsma, and the first of a series of "Religion and Science," by Dr. H. W. Waalewijn. The latter contains nothing particularly noteworthy, though the concluding remark may be quoted. After pointing out that fanaticism and intolerance are not confined to the champions of orthodoxy, the author goes on to say, "The would-be freethinker is of opinion that any one can accept a new theory of life (by preference, his own) at a moment's notice, as easily as he would put on another coat; but he thus shows that he does not even know what a theory of life is."

THE SPANISH MAGAZINES.

In the *Revista Contemporánea* for May 30th, Don Melchior de Palau concludes his notes on the "Literary Events of 1890." The Marquis de Nadaillac contributes the first part of a paper (continued in the number for June 15th) on "The Progress of Anthropology," and Don Carlos Soler Arques continues a story which has been running for some months under the title of "Here and There." The most important feature of the mid-monthly number is the first half of the character sketch of Pope Leo XIII., translated from the REVIEW OF REVIEWS by Don R. Alvarez Sereix. Señor Canovas contributes the first part of a story of child-life, called "Rosarito," and Don Damian Isern his fourth article on "Forms of Government." From the "Political Summary," it would appear Sunday labor and banking questions are the subjects which just now most occupy the attention of the Spanish opposition. The "Foreign Summary" contains the following paragraph relating to the Pope's Encyclical:—

"Though at first the papers of the extreme Italian party (*Italianissimi*) appeared to receive with a certain indifference the admirable Encyclical of Leo XIII. on the Labor Question, the profound sensation which this notable document has created, both in Europe and America, has forced them to turn their attention to it, and the more weighty ones have joined in the universal applause called forth by the lofty ideas and the moderation of this utterance, coinciding with the practical application of the remedies required by the social problem. It would be difficult to find anything more beautiful than the passages in which Leo XIII. describes the life of the early Christians, or more cogent examples for imitation than those which he drew from the efforts made by the Christian labor corporations, and by so many eminent men who, inspired by the Gospel, and making themselves, as it were, companions of the workers, are consecrating their fortunes and their talents to the solution of the social problem. A very fine passage, also, is that in which the Pontiff describes true charity, invoking the definition of the Apostle Paul. It is not strange that His Holiness's Encyclical should have made in all directions so deep an impression."

L'Avenç for May 31st contains a story by C. Bosch de la Trinxera, "El Piano de Manubri" ("The Barrel Organ"), the continuation of Manuel de Bofarull's collection of Arabic proverbs, a poem by J. Maragall, the fifth instalment of J. Casas-Carbo's "Studies of the Catalan Language," and the first of a series of articles by Bonifaci, on the Art Exhibition at Barcelona. The last named is accompanied by the only illustration (*gravat* in the Catalan tongue) published in this number, a view of the Exhibition building, or *Palau de Bellas Arts*. Reproductions of some of the pictures exhibited are promised for the next number.

España Moderna for June contains the Bishop of Oviedo's third and last article on "The Ancient Civilization of the Philippine Islands." Don Antonio Rubio y Lluch continues his studies of "Columbian Poets." Eugenio Selles contributes a short story, "A Nineteenth Century Alchemist." Señor Castelar, in his "Cronica Internacional," discusses, among other subjects, the Pope's Encyclical and its bearing on social questions, religious intolerance in Russia, and the position of the Jews. The foreign section contains translations of short stories by Turgenieff and Baxbey d'Aurevilly, Zola's article on Chateaubriand, and a paper on Ibsen's plays by a writer who gives only his initials—"A. V."

POETRY AND ART.

POETRY.

The Century Magazine.—July.

Restraint. Margaret Crosby.
Chatterton in Holborn. Ernest Rhys.
July. Henry Tyrrell.
Love Letters. C. P. Cranch.
The Drummer. Henry Ames Blood.
For Helen. Grace H. Duffield.

Harper's Magazine.—July.

Oliver Wendell Holmes. George William
Curtis.

Scribner's Magazine.—July.

Horace, Book III. Ode XVIII.—To Faunus.
(Translation.) Henry Herbert.
Two on the Terrace. John Hay.
Corban. Mrs. James T. Fields.

The Chautauquan.—July.

The Swans at Raglan. Clinton Scollard.
To the Reformer. Marie Bruncan.
Ballad of Swarin the Sea King. Katharin
Lee Bates.

The Cosmopolitan.—July.

Texas. Dell Dowler Ringeling.
A Friend. Willis Boyd Allen.

The New England Magazine.—July.

Hers in All Things. Philip Bourke Marston.
Small and Great. P. H. Savage.
The Daisies. C. Gordon Rogers.
The City of the Dead. Lawrence Maynard.

Lippincott's Magazine.—July.

Rosebud and Rose. Henry Collins.
Triumph. Helen Gray Cone.
Sunshine and Rain. Charles Henry Lüders.
Overthrown. Charlotte Mellen Packard.
Anger. Douglas Sladen.

Belford's Magazine.—July.

An Old Oak. Henry Jerome Stockard.
The Miner. John E. Barrett.
The Gates Ajar. Albert B. Paine.
Where Art Thou? James Schonberg.
A Memory. John D. Barry.
Prose and Poetry. Earle Marble.

The Atlantic Monthly.—July.

When with Thy Life Thou Didst Encompass
Mine. Philip Bourke Marston.

Overland Monthly.—July.

Longing. C. F. S.
That Charmed Life. Lillian H. Shuey.

Magazine of American History.—July.
To My Books. Caroline Elizabeth Norton.

Poet Lore.—July.

The Text of Shakespeare. Dr. Horace Howard
Furness.
The Plot of "As You Like It." C. Wurtz-
burg.
Ballad to Chaucer. (A Translation.) Charles
Flint McClumphen.

Atalanta.—July.

The Wind that Kissed the Roses. Helen M.
Burnside.
The Brook. From the German of Goethe
C. R. Haines.

English Illustrated.—July.

The Old Rocking Horse. Violet Vane.

POETRY IN THE MAGAZINES.

Henry Jerome Stockard, in *Belford's* for July, compares in verse the Union to "An Oak."

Brave monarch of the forest, armies warred
Around thee once; the scathful shot and shell
Like bolts of death among thy branches fell,
And thee unto thine utmost being jarred.
Yet thou, though wasted then and battle-scarred,
Seared even with the flaming breath of hell,
Art stancher grown. And thou art typical
Of this great Union, in whose cause was marred
Thy massive bole; those wounds are healed, and all
The closer for them now thy bark doth bind;
While, 'neath thy corrugations, so are twined
And locked round many a deep-embedded ball
The stern, warped fibres of thy life, that vain
Were brawniest blows to wedge thy heart in twain!

"A Friend" is the subject of a beautiful poem by Willis Boyd Allen, in the *Cosmopolitan* for July:

Who is thy Friend? Not she who meekly bears
Thy burden, uncomplaining, with her own.
But she who unto thee oft-times has shown
How to subdue, make helpmates of thy cares;
Thy days of anguish in the desert shores,
Takes from thy faltering hand the flinty stone,
Gives it back bread; nor gives that alone.
But adds the Word of Life—nay, even dares
Cut deep with surgeon's knife, if but to save
Thy soul from deadlier wound; heals with a word,
Restores shield, helmet, flight-discarded sword,
And bids thee battle bravely to the end,
That end, the eternal God—no earthly grave.
Can such be? Ay, I know. I have a Friend.

The following lines "To the Reformer," by Marie Bruneau, appear in *The Chautauquan* for July:

O thou who pinest for the truth to grow
In weedy waste or on the steppes' wan snow,
Who criest out thine anguish, moaning low,
While Time pours from his urn the years in even flow,
Be comforted; the season waits a space,
As one, ere weighted words, scans the unconscious face
Till o'er it, like some pattern of rare lace,
The soul's responsive, mystic legends race.
All things sweep round to him who waits,
Holding his breath in agony,
Or calmly gazing toward eternity,—
Life's lessening thread, the open shears, the Fates
Grown sweet to the paled vision,—yet though late it seems, most late,
Truth's time must surely come to those who, trusting, wait.

ART IN THE MAGAZINES.

Magazine of Art.—The great feature this month is F. G. Kitton's article on the "Portraits of Thackeray." The earliest known portrait of him is to be found, says Mr. Kitton, in a delicately tinted drawing by George Chinnery. In this picture Thackeray is represented as a curly-headed boy, with large full eyes looking straight at you. The next is a bust by J. Devile, showing him as he was at eleven years of age. A replica of this was presented to the National Portrait Gallery by Mr. Leslie Stephen. At the Garrick Club there are two drawings from the life by MacLise, dated 1832 and 1833 respectively. In these Thackeray is depicted as a fashionably dressed young man, seated in a *négligé* attitude, and with massive eyeglass foppishly displayed. MacLise also includes him in the group of Frasersians engraved for *Fraser's Magazine* January, 1835, and a few years later again MacLise delineated him in a delicately penciled sketch, which Thackeray himself copied so skilfully that it is scarcely possible to detect any departure from the original. This facsimile was reproduced by lithography for the frontispiece to "The Orphan of Pimlico." In 1836 Mr. Frank Stone painted a life-size bust portrait of the novelist, but Mrs. Ritchie does not consider it a very good likeness. Samuel Lawrence executed two admirable drawings in chalk about 1853. Another very successful portrait was painted by Mr. E. M. Ward in 1854. This shows Thackeray in his bedroom study at Onslow Square, in dressing-gown and slippers, and sitting with a writing-desk on his knee. Sir John Millais's work, though but a memory sketch, is so life-like that Sir Edgar Boehm derived much assistance from it for his statuette begun in 1860. The last sketch of the novelist from the life was made in pen and ink by Fred. Walker. Of the posthumous portraits of Thackeray, Sir John Gilbert's painting is the best.

Art Journal.—The third paper on the summer exhibitions is devoted to the Royal Academy and to the New Gallery, and in it are included pictures of Mr. J. MacWhirter, Mr. H. Moore, and Mr. Alfred East at work in their studios. Major Percy Groves contributes a capital article on the four-footed favorites of the corps in Her Majesty's service, though it can scarcely be called an art subject. These pets have included goats, horses, a black ram, deer, antelopes, dogs, a bear, and an elephant, many of whose portraits are given. At Edinburgh Castle there is a cemetery for departed soldiers' pets; it is maintained by the officers and men of the different corps quartered in the Castle. Such inscriptions as the following may be found on the tombstones; "In memory of Pat, who followed the 72d Highlanders in Peace and War for 10 years. Died 9th March, 1888." Sir Philip Cunliffe Owen is the subject of the biographical sketch of the Chiefs of our National Museums. He is director of the South Kensington Museum, but he is also known as a practical philanthropist and a promoter of temperance and thrift.

Portfolio.—Mr. Hamerton has taken the Rustic School of Painters for the subject of his article on the fine arts in France this month, and he discusses the works of Léopold Robert, Jules Breton, Troyon, Millet, Rosa Bonheur, and others who have commemorated pastoral and agricultural life in their pictures. In the noble "Head of a Lion," we have the portrait of a South African lion, named Punch, which was for some years at the Zoo. The etching is from one of the studies which Mr. Herbert Dicksee made for his picture, "The Dying Lion," exhibited at the Academy in 1888.

Of the articles on art in the other magazines, that on the *Punch* artists in the *Contemporary Review* is one of the most interesting. In the *Century Magazine* Mr. W. J. Stillman continues his studies of the Italian old masters with an article on "Fra Bartolommeo and Albertinelli." Miss Helen Zimmern's contribution to *Atalanta* is a description of the Florentine Gallery of Tapestry. She says, too, that there is some idea at the present day of resuscitating the noble art. However that may be, the collection forms a valuable mine for ladies who are skilful with their needle and those who wish to learn designing. In the *Newberry House Magazine*, Mr. Theodore Child begins a series of papers on "Childhood in Art," his first contribution dealing with "Boys and Girls from Old Florence." Of Tintoret we have no authentic biography, but Mr. William R. Thayer has got together a very interesting account of the Italian master in the *Atlantic Monthly*. The sculpture in the Royal Academy comes in for a short notice in *Tinsley*.

ART TOPICS.

The Art Amateur.—July.

The Salon of the Champ de Mars. An Art Student's Holiday Abroad. IV. Belgium. (Illus.) M. R. Bradbury. Hints to Art Students. Frank Fowler. St. Louis School of Fine Arts. (Illus.) Ernest Knauff. Talks with Artists. (Illus.) Mr. A. F. Tait. "The Return of the Flock." Charles Jacque. "The Mother's Lamentation." Schenck.

Magazine of Art.—July.

"Romance without Words." Etching after Wm. Thorn. Thackeray Portraits. (Illus.) F. G. Kitton. Punch Artists. W. S. Hunt. Maddock's Collection at Bradford. (Illus.) B. Wood. Hokusai. (Concluded.) S. Bing. The Artistic Aspects of Figure Photography. (Illus.) P. H. Emerson. The Metal Ornament of Bound Books. (Illus.) S. T. Pridgeaux. Henry Stormouth Leifchild. (Illus.) J. Sparkes.

Art Journal.—July.

"Guildford." Etching by Percy Robertson. The Summer Exhibitions at Home and Abroad. (Illus.) III. C. Phillips. Regimental Pets. (Illus.) Major J. P. Groves. The Clyde and the Western Highlands. (Illus.) II. R. Walker. Sir Philip Cunliffe Owen. (With portrait.) J. F. Boyes. Photography by the Hand Camera. (Illus.) Edwin Long. (With portrait.)

Portfolio.—July.

"The Hayfield." Etching after Julien Dupré. "Head of a Lion." Etching by Herbert Dicksee. "Innsbruck." After Clarkson Stanfield. The Present State of the Fine Arts in France. VII. The Rustic School. (Illus.) P. G. Hamerton. The Church Plate of Leicestershire. (Illus.) Thomas Rowlandson, Humorist. (Illus.) F. G. Stephens. The Lago di Garda. (Illus.) E. M. Cesarasco.

L'Art.—June.

The Salon of the Champs Elysées. (Illus.) II. L. Benedite.

The Atlantic Monthly.—July.

Tintoret, the Shakespeare of Painters. William R. Thayer.

The Century Magazine.—July.

Italian Old Masters. W. J. Stillman. Tao; the Way. An Artist's Letter from Japan. John La Farge.

Atalanta.—July.

A Tapestry Gallery in Florence. (Illus.) Helen Zimmern.

Contemporary Review.—July.

Punch and his Artists. M. H. Spielmann.

Month.—July.

Mr. Calderon and St. Elizabeth. Rev. S. F. Smith.

National Review.—July.

After the Galleries: A Studio Talk.

Newberry House.—July.

Childhood in Art. (Illus.) T. Child.

Tinsley.—July.

Sculpture in the Royal Academy.

THE NEW BOOKS.

LABOR AND LIFE OF THE PEOPLE OF LONDON.*

BY CHARLES BOOTH.



CHARLES BOOTH.

for the facts which it reveals. For the detailed examination of the actual facts there is nothing like it in our literature. Mr. Booth, in this second volume, gives us a description of the whole of London—not a bird's-eye view, but taking it street by street, describing the people who live in each street, and giving the percentage of the poverty in each district in London, together with a mass of other information which has hitherto been unattainable.

All the facts which he has obtained are illustrated by a series of maps, which show, by an effective contrast of colors, the respective character of each section of population in each district. He uses seven shades of color in order to indicate seven different classes. The black is the lowest grade, composed chiefly of elements of disorder. Of these there are 376,000, or .9 per cent., in London. Dark blue represents the poor, chiefly consisting of casual laborers and others, who live from hand to mouth in a condition of chronic want, and who number 310,000, or 7.5 per cent. of the population. The light blue shows classes earning from eighteen to twenty-one shillings a week. Of these there are 938,000. The great bulk of the working classes live in the district marked purple or pink; they number 2,166,000, or 51.5 per cent. Well-to-do families, who keep one or two servants, are marked red, while the wealthy are marked yellow. The problem, therefore, which confronts the social reformer in London is made visible. It is enough to glance at the map to see the need

* "Labor and Life of the People of London," continued. By Charles Booth. With Maps and Summaries under separate cover. Williams & Norgate.

NEW PUBLICATIONS CLASSIFIED.

HISTORY.

Hanging in Chains. By Albert Hartshorne. 8vo, pp. 130. London: T. Fisher Unwin. 4s. 6d.

Westminster Abbey. By W. J. Loftie. 8vo, pp. 319. London: Seeley. 7s. 6d.

The Architectural Antiquities of the Isle of Wight. By Percy G. Stone. Part I. Folio, pp. 48. London: Stone. £3 8s. for four parts.

First Principles of Modern History, 1815-1891, from the English Point of View. By T. S. Taylor. 8vo, pp. 148. London: Relfe Brothers. 1s.

BIOGRAPHY AND MEMOIRS.

Life of Archibald Campbell Tait, Archbishop of Canterbury. By Randal Thomas Davidson, D.D., and William Benham. In 2 vols., 8vo. New York: Macmillan & Co. \$12.

Theodoric the Goth, the Barbarian Champion of Civilization. By Thomas Hodgkin, D.C.L., author of "Italy and Her Invaders, A.D. 376-533." Fourth volume of the "Heroes of the Nations" series. 12mo, pp. 442. New York: G. P. Putnam's Sons. \$1.75.

Robert Browning: Life and Letters. By Mrs. Sutherland Orr. In 2 vols., with portraits, 12mo. Boston: Houghton, Mifflin & Co. \$8.

Life and Works of Horace Mann. In 5 vols., crown 8vo, with portrait. Boston: Lee & Shepard. \$12.50.
 Elisabeth of Roumania: A Study. With two tales from the German of Carmen Sylva. By Blanche Roosevelt. 8vo, pp. 374. Philadelphia: J. B. Lippincott Company. \$3.75.
 Unhappy Loves of Men of Genius. By Thomas Hitchcock. With portraits, 16mo, pp. 212. New York: Harper & Bros. \$1.25.
 The Story of My Heart: My Autobiography. By Richard Jefferies. 8vo, pp. 218. London: Longmans, Green & Co. 3s. 6d.
 Richard Redgrave, C. B. Edited by F. M. Redgrave. 8vo, pp. 399. London: Cassell & Co. 10s. 6d.
 General Booth: A Biographical Sketch. By W. T. Stead. Paper, 8vo, pp. 94. London: Isbister & Co. 1s.

ESSAYS, CRITICISM AND BELLES-LETTRÉS.

Studies of the Gods in Greece at Certain Sanctuaries Recently Excavated. Being Eight Lectures given in 1890 at the Lowell Institute by Louis Dyer. 8vo, pp. 469. New York: Macmillan & Co. \$2.50.
 Philomythus, an Antidote against Credulity. A Discussion of Cardinal Newman's Essays on Ecclesiastical Miracles. By Edwin A. Abbott. Second Edition. 12mo, pp. 341. New York: Macmillan & Co. \$1.25.
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 Browning as a Philosophical and Religious Teacher. By Henry Jones, M. A. 12mo, pp. 379. New York: Macmillan & Co. \$2.25.
 Imaginary Conversations. By Walter Savage Landor. With Bibliographical and Explanatory Notes by Charles G. Crump. Vol. I. 12mo, pp. 382. New York: Macmillan & Co. \$1.25.
 The Writings of George Washington. Collected and edited by Worthington Chauncey Ford. In 14 vols. Vol. X. 1782-1785. 8vo, pp. 507. New York: G. P. Putnam's Sons. \$5.
 Application and Achievement: Essays by J. Hazard Hartzell. Edited by his sons. 12mo, pp. 238. New York: G. P. Putnam's Sons. \$1.50.
 Lamb's Essays: A Biographical Study. Selected and annotated by Elizabeth Deering Hanscom. 16mo, pp. 281. Boston: D. Lothrop Co. \$1.25.
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 The Nunquam Papers. By Robert Blatchford. Paper, 8vo, pp. 207. London: 68 Fleet Street. 1s.
 Letters of John Keats to His Family and Friends. Edited by Sidney Colvin. 8vo. London: Macmillan & Co. 6s.
 French Fiction of To-Day. By Madame M. S. Van de Velde. 2 vols., 8vo, pp. 240. London: Trischler. 21s.

POETRY AND THE DRAMA.

Les Précieuses Ridiçules, Comédie en Un Acte, par J. B. P. Molire (1659). With introduction and notes by Eugène Fasnacht. 18mo, pp. 111. New York: Macmillan & Co. 35 cents.
 Shakespeare's Antony and Cleopatra. With an introduction and notes by K. Deighton. 12mo, pp. 258. New York: Macmillan & Co. 40 cents.
 Burclics and Georgics. Virgil. Edited, with introduction and notes, by T. L. Papillon and A. E. Haigh. 12mo, pp. 215. New York: Macmillan & Co. 90 cents.
 Lady of the Lake. By Sir Walter Scott. Edited, with a preface and notes, by W. Minto, M. A., with a map of Scott's Lake District. 16mo, pp. 243. New York: Macmillan & Co. 90 cents.
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 Narrative Poems. By Alfred Austin. 12mo, pp. 194. New York: Macmillan & Co. \$1.75.
 By The Sea, and Other Poems. By Fred Henderson. Paper, 16mo, pp. 48. London: T. Fisher Unwin. 1s. 6d.
 Michael Villiers, Idealist. By Emily H. Hickey. 8vo, pp. 192. London: Smith & Elder. 6s.
 The Golden Treasury of Songs and Lyrics. By Francis T. Palgrave. 8vo, pp. 381. London: Macmillan & Co. 2s. 6d.
 Poems. By George Wither. 8vo, pp. 191. London: Routledge. 1s.

FICTION.

The Greek Gulliver. Stories from Lucian. By Alfred J. Church, M. A. With Illustrations by C. O. Murray. New Edition. 16mo, pp. 130. New York: Macmillan & Co. 40 cents.

In a Conning Tower; or, How I Took H. M. S. "Majestic" into Action. A Story of Modern Iron-clad Warfare. By H. O. Arnold-Forster. 12mo, pp. 54. New York: Cassell Co. 50 cents.
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Mind is Matter; or, the Substance of the Soul. By Wm. Hemstreet. 12mo, pp. 232. New York: Fowler & Wells Co. \$1.
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Reminiscences of Sir Richard Burton.
R. S. V. P. Poem.
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Is Imperial Federation a Chimera? Wm. Lobban.
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Abbreviations of Magazine Titles used in this Index.

A. A. P. S.	Arena.	G. B.	Great Britain.	Nat.	Nationalist.
	Annals of the Am. Academy of Political and Social Science.	G. M.	Gentleman's Magazine.	Nat. R.	National Review.
A. C. Q.	Australasian Critic.	G. O. P.	Girl's Own Paper.	N. C.	Nineteenth Century.
All W.	Am. Catholic Quart. Review.	G. T.	Great Thoughts.	N. E.	New Englander.
A. M.	All the World.	G. W.	Good Words.	N. E. M.	New England Magazine.
Ant.	Atlantic Monthly.	Help.	Help.	New R.	New Review.
A. Q.	Antiquary.	Harp.	Harper's Magazine.	N. H.	Newbery House Magazine.
A. R.	Asiatic Quarterly.	High. M.	Highland Monthly.	N. N.	Nature Notes.
Arg.	Andover Review.	Hom. R.	Homiletic Review.	O.	Outing.
As.	Argosy.	H. M.	Home Maker.	O. D.	Our Day.
Ata.	Asclepiad.	H. R.	Health Record.	O. M.	Overland Monthly.
Bank.	Atalanta.	Hy.	Hygiene.	Pater.	Pateroster Review.
Bel. M.	Bankers' Magazine.	Ig.	Igdas.	P. E. F.	Palestine Exploration Fund.
Black.	Belford's Magazine.	I. J. E.	Internat'l Journal of Ethics.	P. F.	People's Friend.
Bk. -wm.	Blackwood's Magazine.	I. N. M.	Illustrated Naval and Military Magazine.	Photo. A.	Photo-American Review.
B. O. P.	Bookworm.	In. M.	Indian Magazine and Review.	Photo. Q.	Photographic Quarterly.
B. T. J.	Boy's Own Paper.	Ir. E. R.	Irish Ecclesiastical Record.	Photo. R.	Photographic Review.
C.	Board of Trade Journal.	Ir. M.	Irish Monthly.	Phren. M.	Phrenological Magazine.
Cal. R.	Cornhill.	J. Ed.	Journal of Education.	P. L.	Poet Lore.
Cape I. M.	Calcutta Review.	Jew Q.	Jewish Quarterly.	P. R.	Parents' Review.
C. F. M.	Cape Illustrated Mag.	J. R. C. I.	Journal of the Royal Colonial Institute.	P. R. R.	Presbyterian and Reformed Review.
Ch. Mis. I.	Cassell's Family Magazine.	Jur. R.	Juridical Review.	P. S.	Popular Science Monthly.
Ch. M.	Chap. Chaperone.	K. O.	King's Own.	P. S. Q.	Political Science Quarterly.
Ch. Q.	Chautauquan.	Lad.	Ladder.	Psy. R.	Proceedings of the Society for Psychical Research.
C. J. M.	Church Missionary Intelligencer and Record.	L. A. H.	Lend a Hand.	Q.	Quarterly Jour. of Economics.
Cos.	Church Monthly.	Lamp.	Lamp.	Q. J. Econ.	Quarterly Jour. of the Geological Society.
C. R.	Church Quarterly Review.	L. H.	Leisure Hour.	Q. J. G. S.	Quarterly Review.
Crit. R.	Chambers' Journal.	Lipp.	Lippincott's Monthly.	Q. R.	Sun.
C. S. J.	Century Magazine.	Long.	Longman's Magazine.	Scot. G. M.	Scot. G. M. Scottish Geographical Magazine.
C. W.	Contemporary Review.	L. Q.	London Quarterly Review.	Scot. R.	Scottish Review.
D.	Critical Review.	L. T.	Ladies' Treasury.	Scots.	Scots Magazine.
D. R.	Cassell's Saturday Journal.	Lud. M.	Lucifer.	Scrib.	Scribner's Magazine.
Econ. J.	Catholic World.	Ly.	Ludgate Monthly.	Str.	Strand.
Econ. R.	Dial.	Mac.	Lyceum.	Sun. M.	Sunday Magazine.
Ed. E.	Dublin Review.	M. A. H.	Macmillan's Magazine.	Sun. H.	Sunday at Home.
Ed. R.	Economic Journal.	M. C.	Magazine of Am. History.	Syd. Q.	Sydney Quarterly.
Ed. R. S.	Economic Review.	Men.	Monthly Chronicle of North Country Lore and Legend.	T. B.	Temple Bar.
Ed. U. S.	Education (England).	Mind.	Menorah Monthly.	Tim.	Timahri.
E. H.	Educational Review.	Mis. R.	Mind.	Tin.	Tinsley's Magazine.
E. I.	Education (United States).	Miss. H.	Missionary Review of World.	Treas.	Treasury.
E. R.	English Historical Review.	M. N. C.	Missionary Herald.	U. S.	United Service.
Eso.	English Illustrated Magazine.	Mon.	Methodist New Connexion.	U. S. M.	United Service Magazine.
Ex.	Edinburgh Review.	M. P.	Monist.	W. P. M.	Wilson's Photographic Magazine.
F.	Esquiline.	M. R.	Monthly Packet.	W. R.	Westminster Review.
Fi.	Expositor.	Mur.	Methodist Review.	Y. E.	Young England.
F. R.	Forum.	M. W. H.	Murray's Magazine.	Y. M.	Young Man.
G. G. M.	Fireside.	N. A. R.	Magazine of Western History.		
	Fortnightly Review.		North American Review.		

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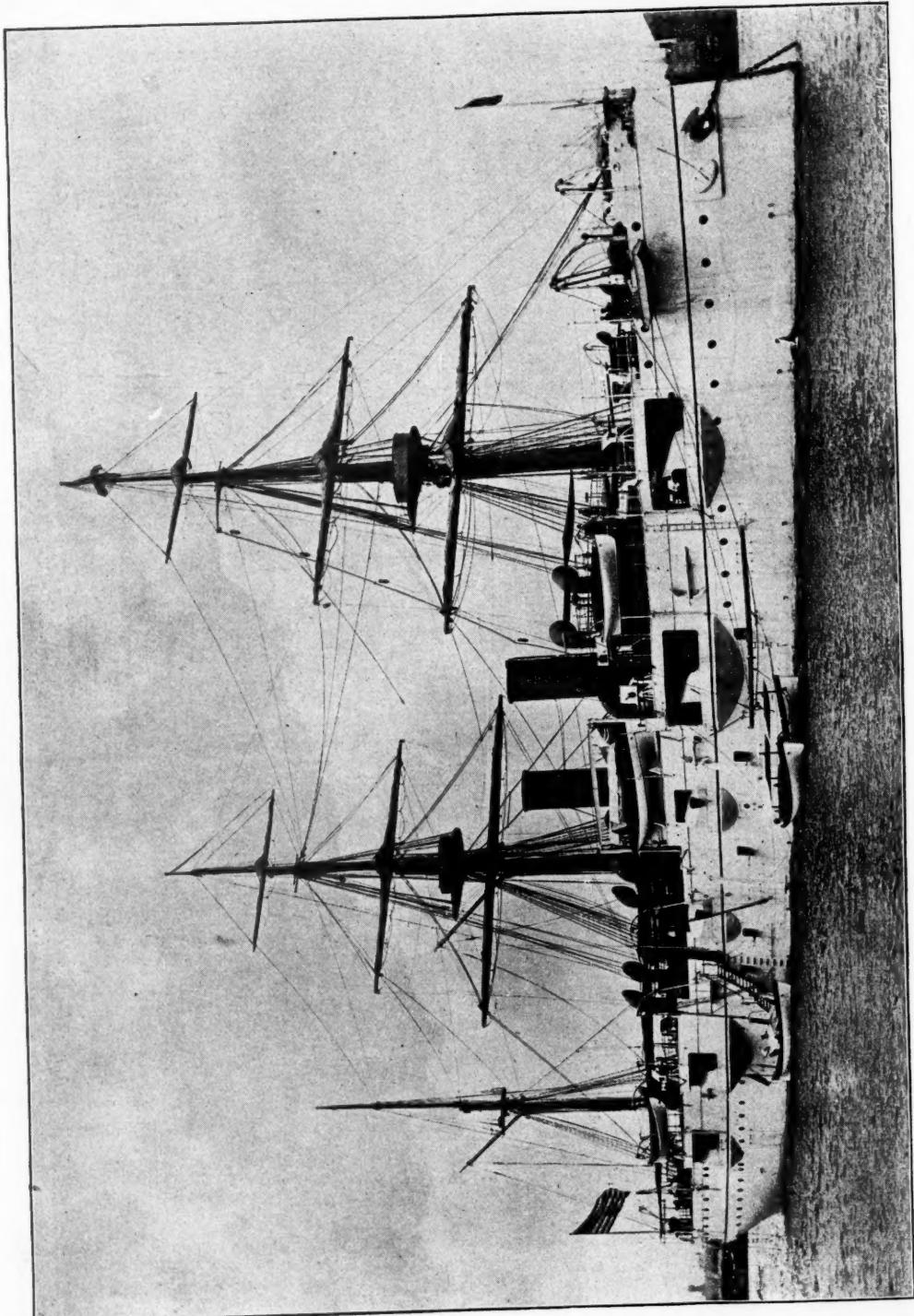
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